

THE SELF ACTUALIZER AS A MODEL FOR THE
PASTORAL COUNSELOR: A STUDY OF THE
METHODS OF JESUS AND ST. PAUL

Melville F. Willard

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April 1972

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THE SELF ACTUALIZER AS A MODEL FOR THE PASTORAL COUNSELOR:
A STUDY OF THE METHODS OF JESUS AND ST. PAUL

To consider the whole question of pastoral counseling is to open oneself to a study of the doctrine of man, or more formally stated, to anthropology. It is essential that any person who attempts to assist his fellow humans in a counseling relationship have a full and firm grasp of man as a whole being. For the counselor, this understanding begins with himself and applies to human in relationship to human.

One of the most pressing needs on the part of the church is to open itself to the findings of the humanistic psychologists. For too long the doctrine of man, or better, humanity, has been placed in a vacuum which ignored the sciences; somehow the working of God in disciplines other than theology and in writing other than the Bible has been ignored. In order to be able to listen to the humanists and evaluate the reality of their thoughts and words, it will be necessary to relinquish the fear and defensiveness which characterizes the thinking of many Christians toward this discipline. The degree to which the church is able to listen to the humanistic psychologist

will be the measure to which this key doctrine will be illumined.

One of those who offers insights into the nature of man and has some understanding of religion as well is Everett Shostrum of the Institute of Therapeutic Psychology, Santa Ana, California; his understanding of the force and direction of religion in life is revealed in Man, The Manipulator.¹

A word needs to be said here about the place of religion in guiding human behavior. A manipulative religion is one that stresses the inability of man to trust his own nature. If he cannot trust his own nature, he needs some external religious system. An actualized religion is one that stresses that the Kingdom of God is within and that trusting one's nature is the highest form of religion, in that one is trusting God's handiwork. The role of religion in the first sense is to keep man more like a helpless child who constantly needs the external help of ministers and priests. The role of religion in the actualized sense is to foster self-direction and self-growth. An internal religion then becomes more and more internal. Thus, the actualizing minister, priest or rabbi is seen by the actualizing person as less a judge and answer-giver and more of a resource person, sharing and growing together with his parishioner. He is a consultant, not a Junior God.

Every minister, priest, and rabbi who reads these words will find himself reacting from his emotions, some positively, some negatively. For some it will be a threat

¹ Everett L. Shostrum, Man, The Manipulator, (New York: Bantam Books, 1967), p. 74.

will be the measure to which this key doctrine will be

applied.

one of these and other insights into the nature of

man and his ever understanding of religion as well as

lowest frontier of the frontier of therapeutic psychology,

lasted and, ultimately, his understanding of the force

and direction of religion in life is revealed in man.

The religious.

I want to say to be said here about the place
of religion in religious human behavior. A religious
religion is one that stresses the possibility
of man to find his own nature. It is a religion
that is not a religion, it needs some external
religious system. An external religion is one
that stresses that the kingdom of God is within
and that existing man's nature is the highest form
of religion. In that one is finding God's hand-
work. The role of religion in the first sense is
to help man find a religious faith who completely
needs the external help of religious and science.
The role of religion in the second sense is to
help man find his own nature. An external
religion then becomes more and more internal. The
religious minister, priest or monk is seen
as the religious person as seen in Jesus and
Buddha. The role of a religious person, starting
and growing together with his religious. It is a
movement, not a religion, but a religion.

religious, priest, and other religious words

will thus finally explain how his religious, and goal-

religion, some religiously. For now it will be a direct

lowest A. B. C. of religion, and The religious, last text
lasted some, 1947, p. 11.

to the very vocation they serve and to their personal image; others will take it as an angry statement which seeks to destroy the church and thoroughly misunderstands all religion; yet other, myself included, find a kernel of truth which promises new birth and a strong vitality in faith.

It is with Shostrom's critique of religion that I begin the task. It is an attempt to look at the lives of Jesus and St. Paul in keeping with the principles of actualization theory to determine to what extent actualization may be consistent with their beliefs or their mode of functioning with persons.

Since the concept of self-actualization arises in the writings of the late Abraham H. Maslow, the task will be begun at that point. An understanding of the self-actualizing person was developed in Motivation and Personality out of a scientific approach to the lives of contemporary and historical individuals. There are a series of characteristics which are consistently found in such persons; this will be explored for understanding and for relevance to or disharmony with the Christian life.

Having determined these major characteristics and attempted to define the concept of actualization, the lives and teachings of Jesus and St. Paul will be examined

to the very position they have and to their personal
interests; others will take it as an empty statement with
no basis to justify the action and accordingly will disregard
all evidence; but others, especially in the case of a
of persons with personal or other such a strong feeling
is left.

It is with confidence's criticism of religion that I
begin the book. It is an attempt to look at the lives
of Jesus and St. Paul in relation with the principles of
actualization theory as determined in that system. Actual-
ization may be contrasted with their beliefs or their mode
of functioning with nature.

Since the concept of actualization arises in
the criticism of the life of Jesus and St. Paul will
be taken as that basis. It is determined as the basis.

Actualization theory and religion is actualization and
actualization out of a religious system is the basis of
contemporary and classical religions. This is a
series of actualization which are actually found in
each person; this will be applied for understanding and
for reference to be determined with the actualization.
Actualization theory and religion is actualization and

actualization in being the concept of actualization, the
lives and teachings of Jesus and St. Paul will be examined

for evidence of the presence and consistency of these items. There is little question in my mind as I begin that Jesus might well have been included in Maslow's list of actualizers in spite of the fact that the records of his life are biased in favor of him and might have been unwilling to include any negative aspects of his life style.

Having developed and clearly demonstrated the significance and consistency of actualization with the style of life which is seen in the first century (admittedly in a very limited scope), I will attempt to apply those same principles to the task of the pastoral counselor. There are significant behaviors which lead to self-actualization which can be a guide for the personal growth of the counselor and his work with counselees.

For Maslow the task of searching for and identifying the components of the self-actualizing person began as a personal project. He was looking for the personal answers he sought for a variety of problems. In doing this, he recognized that there were a number of persons who seemingly had reached the state of being able to deal with such issues. He began to collect information through his various relationships, information which would allow him the personal growth which he sought. He found that many persons who might have fit the category nicely did not want their lives studied. As a result, he turned to

[illegible]

historical figures and to contemporary figures of a public nature who could be studied at ease from afar. At one point, he attempted to include a number of young people, but it was soon discovered that virtually no young people were able to achieve the sort of self-actualization which had been found in older subjects.

In looking at various individuals, there were certain criteria used for selection for the study. The criteria were both negative and positive. In addition to a "high level of maturation, health, and self-fulfillment"² they were persons who had moved into a motivation which was "being" or B-motivated which I discuss in the next paragraph. Maslow loosely describes self-actualization as "the full use and exploitation of talents, capacities, potentialities, etc. Such people seem to be fulfilling themselves and to be doing the best they are capable of doing, reminding us on Nietzsche's exhortation, "Become what thou art...!" These potentialities may be either idiosyncratic or species-wide."³ In terms of the negative aspects which ruled out

² Abraham H. Maslow, Toward a Psychology of Being, 2nd Ed., (New York: Van Nostrand Reinhold Company, 1968), p. 71.

³ Abraham H. Maslow, Motivation and Personality, 2nd Ed., (New York: Harper and Row, Publishers, 1956), p. 150.

historical figures and to contemporary figures of a similar
nature who have been studied at some time. It was
found, we attempted to include a number of young people,
but it was soon discovered that virtually no young people
were able to follow the sort of self-education which
had been found in other subjects.

In looking at various individuals, there were certain
criteria used for selection for the study. The criteria
were both negative and positive. In addition to a high
level of education, social, and self-education, they
were persons who had made a contribution which was
"high" or "valuable" (this is the last paragraph).
After having reviewed self-education as the first
and the importance of talents, intellect, personality,
etc. These people seem to be fulfilling themselves and
in so doing they are capable of doing something
as an individual's contribution. (There are two more...)
These individuals are highly intelligent or capable
also. In terms of the quality of their work and

² Thomas L. Smith, *Journal of Psychology*, 1966, 66, 11.
New York: The McGraw-Hill Company, 1966, p. 11.

⁷ Thomas L. Smith, *Journal of Psychology*, 1966, 66, 11.
New York: McGraw-Hill, 1966, p. 11.

selection there were the presence of neurosis, psychopathic personality, psychosis or strong tendencies in these directions; likewise, the presence of "deficiency" or D-motivation was also sufficient to rule out inclusion in the study; even possible cases of psychosomatic illness called for close scrutiny prior to inclusion.

The matter of "D-motivation" and its converse, "B-motivation," is significant for the doctrine of man as well as for Maslow's theory of self-actualization. The motivation theories have to do with basic needs for safety, belongingness, love, respect, and self-respect, and of the cognitive needs for knowledge and for understanding. B-motivation implies either the gratification, past or present, of these needs or the conquest of the needs to the extent that they no longer serve as a primary motivation for doing things. On the other hand, D-motivated persons still lived with these needs as primary drives. For instance, the B-motivated person is able to love for the sake of loving and the love becomes a means by which the beloved finds himself and experiences a creative process. "It gives him a self-image, it gives him self-acceptance, a feeling of love-worthiness, all of which permits him to grow."⁴

⁴Maslow, Toward a Psychology of Being, p. 43.

collected their data on the presence of antibodies, respectively
 passively, negative or strong antibodies in cases
 of disease, the presence of antibodies, as
 mentioned, was also sufficient to give an indication
 in the study of possible cases of autoimmune illness
 after the onset of the disease, as indicated.

The effect of the antibodies and the presence
 of antibodies, is significant for the detection of the
 cell as the major's effect of self-antigenation. The
 antigenic reaction here is to with which cells for safety.
 antibodies, low, present, and self-antigen, and of
 the cellular reaction for antibodies and for antibodies.
 antibodies, which are the antibodies, and of
 present, as these are the components of the cells of
 the cells that are in the cells and in the cells
 for cells, in the cells, antibodies, and of
 cells, and these are the cells, and of
 antibodies, and antibodies, which is the cells for the
 cells of the cells, and the cells, and the cells
 between the cells, and antibodies, and antibodies.
 It gives the self-antigen, it gives the self-antigen,
 a reaction of self-antigen, all of which results in the
 cells.

Having arrived at a list of persons who potentially fell into the category of self-actualizers, Maslow culled and re-culled the list; he was continually adding and deleting, coming up with a revised list of persons who fit his growing definition and concept of the healthy person. Of the individuals who were finally selected as fitting the concept, nine are known: Lincoln, in his last years; Thomas Jefferson; Albert Einstein; Eleanor Roosevelt; Jane Addams; William James; Albert Schweitzer; Aldous Huxley and Spinoza. In addition there were fourteen contemporaries who were studied to some degree; nine of these were interviewed; names and information are not available. After studying the lives of these persons to the degree that was possible, he arrived at a list of characteristics which was universal or nearly so, which follows:

1. More efficient perception of reality and more comfortable relations with it.
2. Acceptance of self, others, nature.
3. Spontaneity.
4. Problem centering.
5. The quality of detachment.
6. Autonomy.
7. Continued freshness of appreciation.
8. The mystic experience.

Further revised as a list of persons who potentially
 will have the capacity of self-organization, which could
 be re-called for list; he was continually making and
 selecting, coming up with a revised list of persons who
 fit the general definition and concept of the body
 person. In the last analysis, the very thing selected as
 fitting the concept, like the person, is itself, in his
 last years; Thomas Jefferson; Albert Einstein; Albert
 Einstein; John Adams; William Lloyd; Albert Einstein;
 Albert Einstein and others. In addition, there were many
 other persons who were added to the list, and it
 was very interesting, some and information was not
 available. Some examples are given of some persons to
 the person that are possible, he added as a list of
 characteristics which was universal or nearly so, with

Others

1. Some without perception of reality and ways

2. Some with perception of reality and ways

3. Perception of self, others, nature.

4. Perception.

5. Perception.

6. The ability of perception.

7. Systems.

8. Continued perception of perception.

9. The system of perception.

9. Gemeinschaftsgefühl - deep feeling of identification, sympathy, and affection with and for human beings.
10. Interpersonal relations.
11. The democratic character structure.
12. Discrimination between means and ends, between good and evil.
13. Philosophical, unhostile sense of humor.
14. Creativeness.
15. Resistance to enculturation.
16. Imperfections.
17. Values and self-actualization.
18. The resolution of dichotomies.

In an effort to give a more clear understanding of self-actualization it will be necessary to define operationally each of the characteristics. In looking at each of these characteristics, it will be essential that the reader keep in mind that each of them was derived from an analysis of the total impressions of every individual involved in the study; they are parts which constitute a consistent whole.

More efficient perception of reality and more comfortable relations with it.

This characteristic was first observed as the capacity to detect spurious aspects of personality; in general it could be said to be the ability to make accurate judgments

6. *Unpleasant feelings* - Group feeling of dissatisfaction, sympathy, and attention with and to human beings.
10. *Interpersonal relations*.
11. *The domestic character structure*.
12. *Distinction between men and women, between good and evil*.
13. *Individual, social, and moral sense of duty*.
14. *Characteristics*.
15. *Resistance to domination*.
16. *Interpersonal*.
17. *Types and self-organization*.
18. *The position of individuals*.

It is an effort to give a more clear understanding of well-organization if it will be necessary to define groups. It is looking at each of the characteristics. It will be essential that the factor is that each of them are derived from an analysis of the total development of every individual involved in the study that the factor which constitutes a consistent whole.

For critical analysis of social and moral organization, please see:

This organization has been observed in the capacity to direct groups of individuals in general. It would be said to be the ability to make scientific judgments.

about persons in an efficient manner. It was then determined that this ability was not limited by relationships to other people; in fact, it applied equally to areas such as the arts, science and politics as well. It was first called "taste" or "judgment" with the implication that the choices or determinations made were relative. However, with further study, this capacity became more closely related to the absolute and with that change the capacity came to be related to the ability to perceive correctly and therefore to absolute, i.e. the ability to see what really is.

There has been some evidence and there are some propositions that state that man's ability to perceive is affected by his degree of health and by his degree of motivation. There is little question that the physiological perceptions can be disturbed by neurotic inefficiency; they can also be disturbed by wish desire and prejudices which are strong motivations in the "deficient" person.

The self-actualized person has a relationship with reality which does not require conscious knowledge. Rather there is dependence upon the ability to predict or make valid assumptions which can be trusted. For this reason, there is little fear of the unknown in these persons; not only are they not threatened by the unknown, but they are quite comfortable with it and often seek it

about persons in an identical manner. It was then determined
that this ability was not limited by relationships in
other people; in fact, it applied equally to other such
as the rate, volume and position of cells. It was first
called "range" or "position" with the implication that the
choice of relationships was not relative. However,
with further study, this concept became more closely
related to the absolute and with that change the capacity
came to be related to the ability to perceive correctly
and themselves to measure, i.e. the ability to see that
really is.

There has been some evidence and there are some
propositions that state that man's ability to perceive is
determined by his degree of health and by his degree of
education. There is little question that the psycho-
logical measurement can be disturbed by somatic instability;
they are also disturbed by some degree and variation
which are found relatively in the "absolute" person.
The two-dimensional person has a relationship with
reality which now has some concrete knowledge.
There is a difference now the ability to travel on
some self-constructed basis can be argued. For this
reason, there is little need of the answer in these
terms; not only that but determined by the answer,
but they are quite contradictory with it and there is

out. The known and the unknown apparently exist as a whole and when one or the other predominates there is no need to organize their personality to control anxiety or organize the data. Doubt as well as certainty can be accepted and utilized as a challenge.

Acceptance (self, others, nature). The base upon which this characteristic is built is that of a relative lack of "overriding guilt, of crippling shame, and of extreme or severe anxiety."⁵ These persons tend to be able to accept their own humanity, which includes their frailties and weaknesses with little real concern; both the good and the bad aspects of that humanity are recognized as aspects of the natural world. Because they can see the whole of themselves as natural, there is no destructive impulse which manifests itself as guilt or shame. The natural functions, which are primarily biological, are manifestations of their so-called animal nature which they participate in heartily without regret or shame; they are also accepting of the body functions which produce disgust or aversions in the neurotics or less healthy persons, such as body products and odors, and food annoyances.

⁵ Maslow, Motivation and Personality, p. 155.

1. The first and most important thing to do is to make sure that the data is accurate. This means checking for errors, such as missing values or incorrect entries, and correcting them. It also means making sure that the data is up-to-date and reflects the current situation.

[illegible]

Closely related to acceptance of self and others is a certain naturalness which influences all their relationships. They have a distinct lack of protective coloration or defensiveness and they have a distaste for these same poses in others. They find little need for these mechanisms since they are used as a means to hide or excuse shortcomings.

All of this acceptance is not to say that there is a complete lack of guilt, shame, anxiety, etc. in such persons. Rather, it is to say that there is a lack of unnecessary or unrealistic guilt. These persons tend to feel guilty about those things in which there is a chance of improvement which has not taken place; they are guilty when there is a discrepancy between what is and what might be.

Spontaneity, simplicity, naturalness. This characteristic has to do with the area of behavior; their behavior is such that there is little artificiality or straining to produce desired effects for other persons. However, the implication of the words "spontaneity" and "naturalness" imply that there is much less dependence upon others for standards of behavior. In fact, the self-actualizing person is known to be one in whom there is freedom to participate in unconventional behavior. This same person is so aware of the needs of others and their vulnerability to hurt or misunderstanding that he frequently accepts conventionality as one might a cape or cloak; in this way

directly related to the existence of self and other is
 a system of relations which includes all this relation-
 ship. They have a kind of internal consistency
 of relationships and they have a kind of internal
 sense to them. They have a kind of sense for their own
 sense that we would be a sense to have or to have
 all of this consistency is not to say that there is a
 complete lack of unity, sense, unity, etc. in such
 persons. Rather, it is to say that there is a lack of
 consistency or consistency. These persons are in
 such unity that there is a kind of sense in a sense
 of movement when we say that they are unity.
 There is a consistency between what is and what might be.
Unity, consistency, relationship. This character-
 istic is to be seen in the case of the person; their behavior
 is also that there is a kind of consistency of behavior
 in person related to the other person. However,
 the consistency of the person is not only in the person
 but also in the person's behavior and in the person's
 behavior. In fact, the consistency
 is to be seen in the person's behavior. This kind of
 consistency is not only in the person's behavior but
 in the person's behavior and in the person's behavior
 to have a consistency that is frequently enough
 consistency in the person's behavior; it is not

he is able to adopt the conventionality with ease or rejection depending upon the company in which he finds himself. He has no need to defend his unconventional behavior and therefore, refuses to make great issues out of things which are trivial in nature.

In addition to his basic behavior, this same spontaneity and simplicity are found in his inner life, thoughts and impulses. There is little external control which is acceptable except to the extent that it is voluntarily assumed.

The whole question of ethics is affected by this characteristic. The self-actualizers have a strong code of personal ethics, but they are not necessarily conventional. In fact, they are inclined to be relatively autonomous individuals.

Problem Centering. The self-actualizing person tends to be focused on problems which lie outside himself. In other words, most of his energy is consumed in the service of meeting demands which lie within the physical and social environment. He is seen as one who is driven by a cause, a cause which he might not necessarily choose. The cause is something which seems to come to him as a natural obligation. Such causes are not usually those which relate to the needs of particular individuals. Rather, they are group

he is able to grasp the conventionalized side of object-
the conventional upon the object in order to know himself.
He has no need to defend his conventionalized position and
therefore, refuses to even grant himself the right to
which are related to nature, but which are not natural.
In addition to his basic position, this man is naturally
and voluntarily was bound to his inner life, though he
imagines that he is little external world which is
essentially subject to the extent that it is voluntarily
created, and he is not a part of the world which is
the whole question of which is attacked by the
dualistic. The self-consciously have a strong sense
of personal will, but they are not necessarily controversial.
In fact, they are inclined to be relatively autonomous
individuals, and they are not necessarily controversial.
The self-consciously, the self-consciously between facts
to be found in the world which is natural. In
other words, what of the world is natural in the world
of nature (which is the world of natural and social)
development. It is seen as one who is drawn up to nature,
a world which is right and reasonably known. The world
is something which seems to come to him as a natural child-
tion. The world is not really those which relate to
the world of natural individuals, which is not natural
development, but which is not natural in the world.

centered. They may be seen to be much more related to the good of mankind than to any one person; they are particularly free from national feelings or interests in most cases as will be shown in the section dealing with resistance to enculturation. The causes which enlist the support of these persons confront basic issues and questions of an eternal nature. They have an extremely wide frame of reference; they are of universal interest and are seemingly more concerned with a scope of time in terms of achievement rather than the moment. In this centering of themselves, they seem to gain a certain serenity and lack of worry over the immediate concerns; they seem also to rise above small things and to be caught up in a world with tremendous horizons. It must be emphasized that these causes are not serving the needs of the self-actualizing person which accounts for the fact that the need to achieve "now" is one tempered by the potential for doing more with patience.

The quality of detachment, the need for privacy.

One of the notable qualities of the self-actualized person is the ability to function with a quality of detachment from the physical and social environment. In opposition to what is considered "normal" he is able to enter into a solitary state without harm or discomfort to himself; as a matter of fact, such persons tend to like solitude more

received. They may be said to be much more related to
 the good of mankind than to any one person; they are
 particularly free from national feelings or interests in
 most cases as will be shown in the section dealing with
 resistance to revolution. The means which exist for
 support of these persons consist mainly in the exercise
 of no special power. They have an extremely wide range
 of resources; they are of universal interest and are
 usually more numerous with a view of time in terms of
 achievement rather than the moment. In this category of
 persons, they seem to have a certain security and lack
 of worry over the immediate future; they are also in
 the more small things and to be caught up in a world with
 the same sort of security. It must be emphasized that these
 persons are not having the needs of the self-actualized
 person with respect to the fact that the need to achieve
 is one of the most of the potential for doing more with
 patience.

For the sake of achievement, the need for power.
 The self-actualized person of the self-actualized person
 is the ability to function with a quality of detachment
 from the physical and social environment. In opposition
 to that is the "normal" man who is able to enter into a
 world with a great deal of pleasure to himself; he
 is able to find, even persons tend to his self-actualized

than the average person and so seek out times when he is detached from the demands that persons may place upon him. Even when he is within the social situation, he is likely to rise above the tensions and strong involvement with it; he achieves a serenity, a calmness, a reserve. This reserve provides a sense of objectivity in relationship to the situation. This objectivity is closely related to the ability to concentrate intensely to the point of becoming oblivious to the environment. This quality is sometimes a threatening element in social relations; such coolness is seen by others as distance and is not readily accepted.

Autonomy, independence of culture and environment; will; active agents. This section is best represented by the word autonomy which Maslow defines: "self-decision, self-government, being an active responsible, self-disciplined, deciding agent rather than a pawn or helplessly 'determined' by others, being strong rather than weak."⁶ This characteristic seems to cut across other areas and characteristics and lays behind most, if not all of them. This independence of environment or autonomy arises out of the fact that the person is primarily being-motivated. Instead

⁶Maslow, *Motivation and Personality*, p. 161.

of orienting himself to needs of his own, he has the ability to apply himself to use of his potentials and the development of them; he comes to know his own personal resources. Because need is not the primary motivation this autonomy is such that hard knocks, deprivation, and frustration do not present insurmountable barriers; rather he has a strong stability in face of such disruptions. Where the deficiency motivated person must have others around and is dependent upon them for affection and good opinion, the being-motivated person may actually be hampered by others by the demands that such deficiency-motivated persons may place upon them. This characteristic tends to lead the self-actualizer to be a self-mover rather than to be motivated or determined by others; in this regard Maslow says:

Finally I must make a statement even though it will certainly be disturbing to many theologians, philosophers, and scientists: self-actualizing individuals have more 'free will' and are less 'determined' than average people are. However, the words 'free will' and 'determinism' may come to be operationally defined, in this investigation they are empirical realities. Furthermore, they are degree concepts, varying in amount; they are not all-or-none packages."⁷

Continued freshness of appreciation. This characteristic is the ability to appreciate repeatedly the basic goods of life with awe, pleasure, wonder, and ecstasy. That is not to say that each experience of the same object has the

⁷ Maslow, *Motivation and Personality*, pp. 161-162.

of systematic himself is made of his own. He has the ability to apply himself to one of his particular and the device-
 ment of them; he goes to find his own personal resources.
 However, what is not the primary motivation this tendency
 is that that tendency, degradation, and resistance to
 the general investigation. However, rather than a better
 ability is that of such investigation. There the tendency
 suggested upon what have others known and in cooperation
 upon them for systematic and good opinion, the other-
 suggested person can actually be helped by others of the
 domain. They can be different-minded persons who think
 upon them. This characteristic tends to lead the self-
 suggested to be a self-sufficient person to be motivated
 on behalf of others in this respect, rather than

usually I must make a statement even though it will
 certainly be attributed to my theoretical, self-
 suggested, and suggested. self-suggested individuals
 have the 'own will' and the 'other will', then
 everyone would see. However, the words 'own will'
 and 'other will' are used to be operationally defined
 in this investigation they are essential realities.
 Therefore, they are better concepts, rather than
 concepts that are not self-sufficient.

Suggested means of suggestion. This characteristic

is the ability to systematically investigate the main source of
 life with one, suggestion, suggestion, and suggestion. That is
 not to say that each evidence of the same object has the

same intensity of experience or that the intensity is something which the person lives a large measure of time. Rather the intense experience comes occasionally. In actuality one of the operant factors is freedom from learned experience of objects or persons; for example the little child is taught that certain things are beautiful or pleasurable for certain reasons; in order to be free to appreciate anything the learned reaction must be set aside and the object encountered as though for the first time and without the interference of the parental or adult expectations which were placed on the child. The choice of object may be limited to certain areas of experience and may be quite limited for some self-actualized persons; this is consistent with the fact that the intensity of experience is something which is constantly changing. What really happens is that the person is able to resist categorizing experience and making it "the" experience of the object; the self-actualizer maintains a closeness to reality, to the current, concrete object which allows him to see things freshly.

The mystic experience; the peak experience. This experience which Maslow most often seems to refer to as the peak experience is similar, he says, to that of William James. It is a common experience among the subjects which

were instances of experience or that the intensity is measured with the person lives a large measure of time. In other the person's experience comes occasionally. In actually one of the objects of the person is learned from learning experiences of objects or persons; for example the little child is taught that certain things are beautiful or pleasant for certain reasons; in order to be able to appreciate anything the person's feeling must be not only and the object presented as though for the first time and without the interference of the person's or adult expectations which were placed on the child. The choice of object may be limited to certain areas of experience and may be quite limited for some self-actualized persons; this is consistent with the fact that the intensity of experience is something which is constantly changing. That really happens is that the person is able to feel that feeling experience and feeling is that experience of the object; the self-actualized person maintains a response to reality. In the course, concrete object which allows him to see things clearly.

The whole experience; the total experience. This

experience is the whole and often even to refer to it. The total experience is similar, in fact, to that of living. It is a common experience among the subjects who

he studied, but it is by no means conscious in all or, obviously, exclusive to them. For some of his subjects the experience of orgasm was rated among their peak experiences; obviously he is talking about something other than a supernatural relationship. Some of the feelings expressed about the experience are: "...of limitless horizons opening up to the vision, the feeling of being simultaneously more powerful and also more helpless than one ever was before,....of great ecstasy and wonder and awe, the loss of placing in time and space with, finally, the conviction that something extremely important and valuable had happened, so that the subject is to some extent transformed and strengthened even in his daily life...."⁸ The persons studied have experienced this in all degrees of intensity from the most mild to the very intense. To generalize, it may be said to be any intensification of experience in which loss of self or transcendence of it is a self-forgetful experience. In human experience there seems to be a difference in response between those who have the peak experience and those who do not. The latter seem to be more practical and effective in living in the world and doing well at that; they are inclined to be the social world improvers, the political workers, the

⁸ Maslow, Motivation and Personality, p. 164.

be the most solid support, the political system, the
in the world and doing well as they were inclined to
judge them to be most honest and effective in their
who have the best knowledge and know who to ask. The
there seems to be a difference in the way people think
as it is a fundamental principle. In some countries
there is a difference in the way of sale or distribution
of goods. In some cases it may be to sell or to distribute
all matters of interest, from the sale of the land
itself... The people who have been rejected in the
recent times and distinguished even to his daily
attitude and behavior, as that the subject is to some
the question that something is really important for
now, the case of finding it like and those with, finally,
one way or another... It seems to me that the
differently from the other and that the subject is to some
degree opened up to the world, the feeling of being
to people about the experience and... of limitations
that is demonstrated religiously. Some of the feeling
experience; naturally he is feeling a more emotional state
the experience of people who feel more than just
distinctly, however, that it is to be considered in all its

reformers, and crusaders. The peakers on the other hand are more concerned with being, symbols, and transcendence and religion of the non-institutional sort; they are more likely to excel in the areas of philosophy, religion, music and poetry.

Gemeinschaftsgefühl. This word, invented by Alfred Adler, is the only one available that describes well the flavor of the feelings for mankind expressed by self-actualizing subjects. They have for human beings in general a deep feeling of identification, sympathy, and affection in spite of ... occasional anger, impatience, or disgust....⁹ The characteristic leads to a desire to be helpful to the human race. Since he has many characteristics which are not like the humanity with which he has such strong feelings of identification he often is treated as an alien and much misunderstood. This characteristic is what Adler called the older-brotherly-attitude.

Interpersonal relations (SA). Interpersonal relations for persons within the group which are called self-actualizers are deeper than those of other adults; however, this depth of relationship is not necessarily greater than children

⁹Maslow, Motivation and Personality, p. 165.

rejoice, and exultant. The people of the world have
 are more concerned with their, spiritual, and immortality
 and religion of the non-material world; they are more
 likely to stand in the name of religious, religious,
 and poetry.

Religiousness. This word, however, is fitted
 object, is the only one which is not restricted to the
 matter of the feeling for which it is used by itself.
 religious subject. They have the human being in
 general a deep feeling of identification, sympathy, and
 religion in spite of... religious, religious, religious,
 or religious... the religious is a feeling
 to be helpful to the human race. Since we have many
 characteristics which are not like the humanity with which
 we have such strong feelings of identification we often in
 feeling as in religion and much misunderstanding. This
 characteristic is most likely to be the other-worldly-
 religious.

Interpersonal religiousness. Interpersonal religiousness
 for persons within the group which are called religiousness
 are deeper than those of other subjects; however, this depth
 of religiousness is not necessarily greater than within

Religious, religious and religious, p. 102.

are able to achieve. The major difference between them and children is that the depth of relationship is necessarily limited in scope for the self-actualizers. The circle of persons which they call friends is usually small and composed of those they love profoundly. The fact which lays behind this is that considerable time is required for the building and maintenance of any profound relationship. Outside their circle of friends there is a tendency to be kind and patient with most people, this is especially true of their relationships with children. However, this tendency does not allow a lack of discrimination. There is room for and evidence of speaking realistically and harshly of those who deserve it, especially the hypocritical, the pompous, the pretentious and the self-inflated. Because of the tendency for compassion and feeling for mankind, there is a lack of reality in face-to-face evaluation of persons; they tend to look at potential rather than achievement. Out of the depth of feeling and ability to establish deep relationships, there is usually a following of admirers; this is usually a one-sided relationship which places greater demands on the self-actualized than that person is willing to give.

The democratic character structure. The democratic character structure has to do with the categories of persons with whom there is relationship. There appears to

are also to achieve. The major difference between them
and others is that the depth of relationship is necessarily
limited in scope for the self-sufficiency. The circle of
persons with which they call friends is usually small and
composed of those they have personally. The fact which
lays behind this is that commitment is not limited for
the building and maintenance of any personal relationship.
Outside their circle of friends there is a freedom to
be kind and patient with most people, this is especially
true of their relationship with children. However, this
freedom does not allow a lack of discrimination. There
is room for and evidence of specific tenderness and
kindness of those who know it, especially the hysterical.
The person, the uncertainty and the self-doubt. Because
at the moment for possession and feeling for another,
there is a lack of reality in their own existence as
persons, they tend to look at potential rather than
achievement. Out of the depth of feeling and ability to
establish deep relationships, there is usually a feeling
of anxiety; this is usually a one-sided relationship
which places greater demands on the self-regulated than
that person is willing to give.
The democratic relationship. The democratic
relationship is one in which the relationship of
persons with each other is reciprocal. There appears to

be no regard for the social class or caste, educational level, political belief, race, color, sex, or religious belief. They are able to learn from anyone without regard to the character of the other. This ability to relate comes from a basic respect for humanity which calls forth a minimum degree of respect even for those who may be considered evil; this appears to be a starting point from which to move upward in respect. But since it is only a starting point the degree of respect can move from there to the kind of respect and love which is given to one who is considered a friend, generally one who has come to live to a high degree of capacity for character and talent. One of the closely related facets of personality is the ability to accept their own personal anger with less ambivalence, they are able to know what their anger is and toward what it is directed with less confusion and weakness of will.

Discrimination between means and ends, between good and evil. There is a strongly ethical nature ingrained in these individuals. However, it is not necessarily ethical in terms of current moral codes. Rather the ethical nature is on their own terms and tends, if anything, to be unconventional. Since the ethical tends to arise from the religious, it is important to note that few are

to be required for the social class or caste, educational level, political belief, race, color, sex, or religion. They are able to learn from anyone without regard to the character of the other. This ability to relate comes from a basic respect for humanity which calls forth a minimum degree of respect from those who may be considered evil; this appears to be a starting point from which to move toward respect. But since it is with a starting point the degree of respect can move from there to the kind of respect and love which is given to one who is considered a friend, generally one who has come to live in a high degree of capacity for character and talent. One of the closely related aspects of personality is the ability to accept their own personal experience with few reservations, they are able to know what their nature is and accept what is directed with their conviction and goodness of will.

Characterization of good and evil, relative to

good and evil. There is a strongly ethical nature inherent in these individuals. However, it is not necessarily ethical in terms of current moral codes. Indeed the ethical basis is in their own sense and words, it requires, to be unconventional. Since the ethical basis is within them the relative, it is important to note that for the

religious in an institutional or orthodox sense. Their ethical sense has to do with discrimination between means and ends. They are fixed on the ends to be achieved rather than the means; means then are subordinated to the end or goal. In essence what frequently happens is that the actualizer becomes so caught up in enjoyment of the means that he ceases to see it as separated from the goal; it is as though the creativeness transforms the means into an "intrinsically enjoyable game or dance or play."¹⁰

Philosophical, unhostile sense of humor. It is safe to say that what the average man considers funny is not funny to the self-actualizer. Things that are hostile, which take the stance of superiority, and authority-rebellion humor are rejected; (things which are hostile are those which hurt another; those which are indicative of superiority probe at assumed inferiority; those which are authority-rebellion humor are the unfunny, Oedipal, or smutty joke.) What the actualizer considers funny generally has to do with human beings at their worst; the foolish, those who forget their place in the universe, those who being small attempt to make themselves big. The function of the humor is probably something just beyond getting a laugh; it is frequently educational and is

¹⁰ Maslow, Motivation and Personality, p. 169.

[illegible]

definitely intrinsic to the situation. Spontaneity is a part of this humor and most often the situation which elicited the smile cannot be repeated in an attempt to restructure some other situation to make it appropriate. The overall effect of this sense of humor is that these persons tend to be considered sober or serious.

Creativeness (SA). This creativity is akin to naive, unspoiledness of children. It is as though it were potential to all humans at birth. One of the limitations that persons may tend to place on creativity is that it deal with the art or music; however, the creativeness of the self-actualizing person is far more broad than that. It is entirely within the realm of possibility that a shoemaker, in Maslow's choice of person, could have and exercise this creativity. It is characterized by spontaneity and expressiveness; it is more natural and less controlled and inhibited. The ideas and impulses are generally expressed without fear of ridicule or strangulation. This characteristic is seen most often in happy and secure children (outside the realm of the actualized); it has the innocent freedom of perception; it has no planning or previous intent. It is only as the defenses and pressure to attain needs arise that this creativeness is choked off.

definitely belongs to the situation. Consequently in a
 case of this kind and most often the situation which
 affects the will cannot be repeated in an attempt to
 determine what other situation is made it appropriate.
 The overall effect of this kind of error is that there
 between tend to be considered cases of error.
Conclusions (a). This possibility is also to be
 considered of error. It is as though it were
 possible to all human life. One of the limitations
 that nature may have in giving us sensitivity to that is
 that with the act or error however, the sensitivity of
 the self-acting person is that more than that.
 It is entirely within the realm of possibility that a
 person, in his choice of action, could have and
 exercise this sensitivity. It is characterized by some
 family and experience; it is not natural and then
 controlled and limited. The idea and experience are
 generally expressed without fear of ridicule or struggle.
 Also, this sensitivity is not most often in happy
 and active children (as is the case of the animal);
 it has the freedom of freedom or freedom; it can be
 planning or freedom itself. It is only as the distance
 and pressure to attain ends that this sensitivity
 is shown.

Resistance to enculturation; the transcendence of any particular culture. There is a lack of naive approval of and identification with the culture. They get along with it, they adapt to it to some degree, but with the strong sense of detachment and autonomy they maintain a distance from it. The components of their relationship with culture can be defined as follows. (1) They live within the limits of conventionality, but they never really become totally attuned to the demands of society. They are not really fashionable or chic. For them it does not really matter which folkways are adapted so long as there is not a moral choice for them involved. (2) They do not rebel against authority in the sense of the adolescent; what is likely are bursts of indignation at injustice but with the resignation that the wheels of progress move slowly. The reality of the situation affects the speed with which they expect to move. Where quick change is both desirable and achievable, they will fight. But they are unwilling to make a great but useless sacrifice for a cause which will not be assisted. They seem to take the position that struggle with authority is incompatible with enjoyment of life; therefore it is rejected unless it serves good and immediate purpose. (3) There is an inner feeling of detachment from culture. There is an ability to accept what is good and to reject what is bad;

... regarding the fundamental theorems of the
imperial history. There is a lack of active interest in
 and identification with the subject. They are afraid to
 let their hands go to it in some degree, but with the strong
 sense of detachment and reserve they maintain a distance
 from it. The consequences of their withdrawal with con-
 siderable care are defined as follows: (1) they give nothing
 the limit of contemporary, but they never really
 become really engaged in the demands of reality. They
 are not really interested in other. (2) they are
 not really active which follows are stated as follows: (3) they
 are not a novel choice for them involved. (4) they
 do not rebel against authority in the sense of the
 ancients; they are likely to be of imitation of
 imitation but with the conviction that the whole of
 progress is right. The reality of the situation almost
 the world with which they expect to work. (5) they
 change in how technical and scientific, they will fight.
 But they are unwilling to make a final decision upon it
 for a cause which will not be decided. They seem to take
 the position that stands with authority as responsible
 with enjoyment of life therefore it is rejected where
 it seems good and immediate response. (6) there is no
 inner feeling of detachment from culture. There is an
 ability to accept what is good and to reject what is bad.

this particular quality is similar to their relationships with people. The characteristics for detachment and need for privacy are operating here. (4) They are ruled by the laws of their own inner character rather than society. They are more members of society at large, of mankind, than merely, say, American. This would indicate that there is a group of persons which would come out of many different cultures which would have more in common with each other than with persons of their own cultural heritage.

The imperfections of self-actualizing people. One of the weaknesses of human nature is the desire for perfection; the novelist, poets, and essayists have encouraged this trait in almost caricaturing humanity by his extreme goodness. "Our subjects show many of the lesser human failings. They too are equipped with silly, wasteful, or thoughtless habits. They can be boring, stubborn, irritating. They are by no means free from a rather superficial vanity, pride, partiality to their own productions, family, friends, and children. Temper outbursts are not rare."¹¹ The self-actualizer does not try to hide his weaknesses or imperfections. Being very strong people their weaknesses are sometimes coupled with strength to give the impression of unsociability. Their

¹¹ Maslow, Motivation and Personality, p. 175.

this particular quality is similar to their relationship
 with music. The characteristic for judgment and taste
 for variety and repetition here. (4) They are ruled by the
 love of their own inner character rather than society.
 They are more generous at giving to society, of course,
 than society, say, expects. This would indicate that
 there is a group of persons who would give out of sympathy
 without others who would have some in common with
 each other than with persons of their own original heritage.
The importance of self-satisfaction here.
 of the weakness of human nature in the desire for
 perfection the novelist, poet, and musician have
 encouraged this trait in their subjects usually by
 his extreme weakness. For example how many of the
 least human beings. They too are equipped with self-
 content, or *self-satisfaction*. They can be happy,
 content, satisfied. They are so much like those
 rather emotional people, particularly to their own
 emotions, feelings, ideas, and wishes. They are out-
 raged by the world. The satisfaction they have
 for to him his weakness is his strength. In the eyes
 of some people their weakness is their strength. Their
 strength to give the impression of weakness. Their
weakness is their strength.
Weakness and strength. p. 77.

guilt, anxiety sadness, and internal strife are outward signs of their imperfection; but causes for these arise out of non-neurotic sources. Their own imperfections tend to be reminders for them that even the greatest and most actualized are imperfect; in this they hold no illusions about the potentials for humanity.

Values and self-actualization. The sense of value in the actualizer is very strong. It arises out of his acceptance of himself, of human nature, of much of social life and of nature and the physical realities. He is little concerned with the insignificant issues which occupy much of society and which are designated as "morality." Rules and values of the average man arise out of threat to someone else's values or needs and generally have to do with need satisfaction on a lower level, that is at the more primitive, animal level. When these basic need satisfactions are thwarted in other than the self-actualizer or the being-motivated person, anxiety, fear, hostility, defensiveness, and wariness arise; therefore it is essential for such persons to have rules which tend to protect their defenses and the right for need satisfaction. Since the being-motivated person is no longer threatened by need deprivation, the rules of the threatened no longer serve him. He is more likely to have a value system which is idiosyncratic and "character-structure expressive"; this

is consistent with self-actualization. Similarly there arises a value system which tends to unite all actualizers regardless of their cultural heritage.

The resolution of dichotomies in self-actualization.

We arrive at the final characteristic and a theoretical conclusion. What has previously been considered in opposition within the personality or polarities, e.g., duty-pleasure, introverted-extroverted, serious-humorous, etc....., are seen as such only in less healthy persons; in the actualizing person they have coalesced to form a unity, they point to the same goal. For instance, every act is both selfish and unselfish. "In these people, the id, the ego, and the superego are collaborative and synergic; they do not war with each other nor are their interests in basic disagreement as they are with neurotic people. So also do the cognitive, the impulsive and the emotional coalesce into an organismic unity and into a non-Aristotelian interpenetration. The higher and the lower are not in opposition but in agreement, and a thousand serious philosophical dilemmas are discovered to have more than two horns, or paradoxically, no horns at all."¹²

¹² Maslow, Motivation and Personality, p. 179.

is consistent with self-realization. Similarly there
exists a value system which tends to make all actualities
expressions of their highest realities.

The resolution of opposites in self-realization.

As a result of the final characteristic and a philosophical
conclusion. What has previously been considered in
opposition within the universality of existence, e.g.,
duty-pleasure, inverted-erect, serious-humorous,
etc... are seen as soon only in their being together;
in the realized sense they have ceased to have a
being, they point to the same goal. For instance, every
act is both selfish and unselfish. In these people, the
ego, the ego, and the ego are collaborative and hostile;
they do not act with each other nor are their interests
in basic disagreement as they are with hostile people.
So also the ego, the ego, the ego and the ego are
opposed into an essential unity and into a non-contradiction
the opposition. The higher and the lower are not in
opposition but in agreement, and a broadened action
philosophical attitudes are revealed to have more than
the form, or respectively, the form of all.

Conclusion, opposition and interdependence, p. 108.

In summary it must be stressed that a number of these items which are closely related for ease of handling and for full delineation of as many characteristics as possible. There is no way to separate some of them from their allied characteristics. For example, value is interdependent upon every one of the other characteristics; the system of values arises out of the characteristics of the actualizer. Values are inherent in the system and cannot be found apart from the characteristic.

There is one area which seems pertinent and which has been touched on in certain of the categories: orientation to time. It seems that these persons are primarily oriented to the present. They have little of a future orientation. They face the present with reality testing as to how much can be accomplished and at what cost in the present; they are willing to leave the future to those who come after them. It is also seen in their strong tendency to make life enjoyable which was evident in the discrimination between ends and mean. Their whole approach to reality is in terms of what is today.

The definition of self-actualization at which Maslow finally arrives is this:

".....an episode, or a spurt in which the powers of the person come together in a particularly efficient and intensely enjoyable way, and in which he is more

In summary it must be stressed that a number of these items which are closely related for ease of handling and for full definition of an exact characteristic are possible. There is no way to separate some of them from their allied characteristics. For example, value is independent upon every one of the other characteristics; the system of values arises out of the characteristics of the individual. Values are inherent in the system and cannot be found apart from the characteristics.

There is one area which seems pertinent and which has been touched on in several of the characteristics: optimization in time. It seems that these persons are primarily oriented to the present. They have little of a future orientation. They lose the present with reality feeling as to how much can be accomplished and at what cost in the present; they are willing to leave the future to those who come after them. It is also seen in their strong tendency to make life enjoyable which was evident in the classification between ends and means. Their whole approach to reality is in terms of what is today.

The definition of self-actualization as which involves

timely action is that

"...an individual, as a person is with the system of the present and past in a personally significant and intensely enjoyable way, and in which he is sure

integrated and less split, more open for experience, more idiosyncratic, more perfectly expressive or spontaneous, or fully functioning, more creative, more humorous, more ego-transcending, more independent of his lower needs, etc. He becomes in this episode more truly himself, more perfectly actualizing his potentialities, close to the core of his being, more fully human....What seems to distinguish those individuals I have called self-actualizing people, is that in them these episodes seem to come far more frequently, and intensely and perfectly than in average people. This makes self-actualization a matter of degree and of frequency rather than an all or none affair.¹³ (emphasis added by present writer)

Since self-actualization is within the grasp of every person to some degree, it is reasonable to look at the lives and teaching of Jesus and St. Paul with the evaluation of the theory in mind. It will be possible to determine the degree to which the theory is consistent with the teaching of these two major influences of the Christian church and from this study to select the best model and apply the teaching of both to Pastoral counseling.

¹³ Maslow, Toward a Psychology of Being, p. 97.

interested and less self, more open for experience,
more realistic, more perfectly responsive or
sensitive, or fully functioning, more creative,
more numerous, more self-enclosed, more time-
sensitive at his lower needs, etc. He becomes in
this sense more truly himself, more perfectly
realizing his potentialities, close to the
of his being, more fully himself.... That seems to
distinguish these individuals I have called
self-actualizing people, is that in these there are
some who in some way transcendently, and
intensely and powerfully than in average people.
This matter will be discussed in a paper of mine
entitled "The Self-Actualizing Person" at all of my
lectures. (Copies added by special order)

Since self-actualization is almost the goal of every
person to some degree, it is reasonable to look at the
lives and thinking of Jesus and St. Paul with the evolu-
tion of the theory in mind. It will be possible to
determine the degree to which the theory is consistent
with the teaching of these two major influences of the
Christian world and from this study to select the best
model and apply the teaching of both to personal
development.

Below, I present a synthesis of Jesus and St. Paul.

CHAPTER II

Jesus and St. Paul in Light of Self-Actualization

The task of analyzing the lives and teaching of these two men in terms of actualization theory opens itself to book length rather than a research paper. I had hoped from the beginning to categorize the lives and teaching of both into actualizing-nonactualizing areas. From this point I had hoped to move into an extensive comparison of the two, summarizing the direction in which they seemed to move. For a paper of this length, the task is beyond reach. For instance, just to categorize the life and teachings of Jesus from the Synoptic Gospel accounts would require a system and mechanical means beyond my present capability. Further, to collate the various writings of Paul and develop a coherent, consistent picture of the man is not possible in terms of time. Therefore, I have placed limits on myself in terms of method of comparison and presentation.

I have, first, limited the appraisal of Jesus to the Matthean accounts of his life and teaching except in instances where specific events or teachings occur only in the Marcan or Lucan accounts. In order to handle the quantity of material adequately, I used Gospel Parallels which immediately reveal where there are differences among

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The task of analyzing the river in relation to these
 two men in terms of actualization theory upon itself to
 look further into the research paper. I had hoped
 from the beginning to investigate the river and reaching
 at least into actualizing-homologizing areas. Even this
 point I had hoped to save into an extensive comparison of
 the two, recognizing the difference in what they wanted
 to move. For a sense of this I think the task is beyond
 reach. For instance, just to recognize the life and
 knowledge of them from the scientific method would be
 require a system and mechanical means beyond my present
 capability. Further, to collect the various writings of
 both and develop a consistent, consistent picture of the man
 is not possible in terms of time. Therefore, I have placed
 first on record in terms of method of cooperation and
 presentation.

I have, first, limited the material of them to the
 historical accounts of the 1941-1942 season in
 instances where specific events of historical value only
 in the system of their research. In order to handle the
 quantity of material available, I used several methods
 which immediately reveal their life and livingness more

the gospel accounts. In order to limit the scope of material which revealed Paul's position and life, I limited consideration to the book of the Acts of the Apostles for personal history and to the books of I Corinthians and Galatians for teachings. The latter choice was prompted by certainty of authorship as indicated in Paul, the Man and the Myth.¹⁴

The method used was to read and re-read the Biblical materials; the first time for impression and the second time for specific information gathered which could be used as the basis for comparison with the theory. I came from the experience on the first reading with the unmistakable impression that Jesus was self-actualizing and sought actualization for those with whom he had contact. This impression grows out of his concern that men make their own decision, that they be self-reliant, that they be in control of their own lives, and that they utilize their potentials. The latter is illustrated in the records of the healings that were done in his presence or in contact with him. On no occasion does he take credit for what has happened, but rather indicates that it is the faith of the healed on or his agent that has brought about the change.

¹⁴ A. Q. Morton, and James Mcleman, Paul, the Man and the Myth, (New York: Harper and Row, 1966), p. 94.

by certainty of authorship as indicated in and the way

The method used was to read and re-read the material; the first time for information and the second time for specific information gathered would be used as the basis for comparison with the theory. I have from the experience of the first reading with the material the impression that there was self-satisfaction and thought of satisfaction for those who had contact. This impression grew out of the conviction that we were their and decision that they be self-reliant, that they be in control of their own lives, and that they utilize their potential. The latter is illustrated in the records of the analysis that were done in his presence or in contact with him. He had considerable knowledge for what was assumed, but rather than try to be the best of the best on or his own that he would want to share.

27
New York: Farrar and Rinehart, 1961, p. 42.
A. J. Auer, and James H. Auer, How to Use the Bible.

In the case of Paul, I have had mixed feelings as to how he relates to actualization theory. There can be little doubt in my mind that there are times when Paul is ultimately manipulative in his relations with people. As opposed to Jesus, he frequently directs the lives of others, making decisions for them, offering himself as a control for life, using strong emotional feelings to produce guilt or dependence, and having a basic distrust of human beings and their potentials. The mixed feeling seems to be within Paul as well. He frequently restates his position that men must make their own judgments and decisions, but almost always there is a strong statement of his own position. It is as though he would like to be able to trust those he loves, but finds it impossible in light of his own feelings or experience; he wants them to be able to make their own decisions, but finds them making decisions which are not in line with what he believes to be "truth." There are bursts of actualizing behavior, but the predominant behavior is not.

JESUS

We turn now to the various characteristics and look into specific information which it is possible to derive from the gospel account. The purpose will be to look for that which will tend to confirm or deny the relevance of

actualization theory in the life and teachings of Jesus.

There is considerable information which leads one to believe that the perception of Jesus was particularly in keeping with reality, sometimes a reality which takes more into account than just the physical world. The parable of the widow's penny¹⁵ points this up very well; the value of any object may vary according to the person who views it. For the rich man, thousands of dollars may be an extremely small sum, while for the poor it may be a whole year's wage. The reality is not in the physical world or the value that society has placed upon the coin, but in the person.

The efficient perception of reality must also be considered when it comes to the manner in which Jesus viewed the feeling component of man. He did not insist that feelings should only be of one specific kind, e.g., love, but that acting on feelings should be consistent and appropriate. The nonviolent stance of Jesus is perhaps in the forefront of what men remember of his life, particularly in our violent times. Jesus was able to accept those strong feelings which provoked violent reactions in himself

¹⁵Mk 12:41-44.

...that the theory is the life and teaching of Jesus.

There is considerable discussion as to how far to

believe that the perception of Jesus was particularly in

keeping with reality, sometimes a reality which takes

more into account than that the physical world. The general

of the whole is really¹² quite this as very well the whole

of any object may very according to the person who views

it. For the rich man, thousands of dollars may be seen

extremely small sum, while for the poor it may be a fortune

year's wage. The reality is not in the physical world

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history of that man, Jesus of Nazareth, particularly

in our violent times. Jesus was able to meet those

strong feelings which caused violent reactions in himself

and in others.

...and Jesus was able to meet those

and in others: the cleansing of the temple¹⁶ and the apostle's reaction to his arrest.¹⁷ At the same time he was able to accept the broad spectrum of human feelings on the warm side. His perception of reality allowed him to see that man was created as a whole and that there was a balancing between opposing aspects.

In the area of spiritual reality this efficiency is most notable. The story of the temptation¹⁸ demonstrates the development of a power within in relationship to the spiritual reality. The efficient perception of the reality of God and his promises make it possible for Jesus to reject the offers of external power which are made to him.

The efficient perception of reality also plays a substantial role in his description of the kingdom of God; the gospel of Matthew has numerous descriptions of the nature of the kingdom. For my purposes, the nature which is described in Luke is most significant: "The Kingdom of God does not come in such a way as to be seen...because the Kingdom of God is within you."¹⁹ This is a marriage of the spiritual reality of the Kingdom as we have come to know it and the reality of the political environment at that moment in time.

¹⁶Matt. 21:12-13.

¹⁷Matt. 26:51-52.

¹⁸Matt. 4:1-11.

¹⁹Luke 17:20-21.

and in answer; the knowledge of the people¹⁶ and the
 opposite opinion to his own.¹⁷ At the same time he
 and all the people the great question of human reality
 on the very same. The question of reality placed him
 to see that man was created as a whole and that there was
 a tendency toward opposing reality. The man, the whole
 in the sense of spiritual reality with which it is
 most reality. The unity of the individual¹⁸ is
 the development of a human mind in relationship to the
 spiritual reality. The individual perception of the reality
 of God and his knowledge when it is possible for him to
 reject the claims of external power which are made to him.
 The individual perception of reality also shows
 a tendency to the recognition of the individual as God.
 The concept of reality is a human function of the
 nature of the kingdom. For my perception, the nature which
 is described in the text is not significant: the kingdom
 of God has not been in such a way as to be empty. Because
 the kingdom of God is within you.¹⁹ This is a mystery
 of the spiritual reality of the kingdom as we have seen to
 have it and the reality of the spiritual movement as that
 movement in time.

¹⁶ Matt. 23:12-13. ¹⁷ Matt. 23:12-13. ¹⁸ Matt. 23:12-13.
¹⁹ Matt. 23:12-13.

There is one aspect of Jesus' contact with and perception of reality which does raise a question in terms of this characteristic: the matter of being able to foretell the future at some points in time, e.g., Peter's denial,²⁰ his own suffering, death and resurrection.²¹ For the Gospel writers this ability had some significance since each of them reported it; it may be an imposed ability which was considered essential. If he did operate regularly out of this ability, it would detract from that aspect of the characteristic which has to do with comfort with the unknown.

The characteristic of acceptance is best demonstrated in Jesus when he was twelve years old and he went to Jerusalem with his parents. The record states that when the family prepared to return home he stayed and entered into discussion with the elders in the Temple. When his parents discovered that he was missing, they returned and found him. His answer to them was, "Why did you have to look for me? Didn't you know that I had to be in my Father's house?"²² He had a vision of himself in relationship to God and man. He apparently did not feel any guilt at having caused his parents' discomfort. On the contrary, he could not understand why they did not know exactly where he was.

²⁰Luke 22:51-54. ²¹Matt. 16:21. ²²Luke 2:49.

There is one aspect of Jones' conduct with and
 acceptance of reality which does raise a question in
 regard to his character. The matter of time and
 to forecast the future at some point in time, e.g.,
 later's belief²⁰ in his own infallibility, death and resurrection.
 for the future with this ability had some significance
 since each of them reported it as he supposed
 ability which was considered essential. It is his opinion
 regularly out of this ability, it would reflect from that
 report of the characteristic which has to do with control
 with the unknown.
 The characteristic of acceptance is best demonstrated
 in Jones when he was fairly young and he went to
 Jerusalem with his parents. His report states that when
 the family returned to return home he stayed and entered
 into discussion with the elders in the temple. When this
 problem discovered that he was mistaken, they returned and
 found him. His answer to them was, "Why did you have to
 find me out? Didn't you know that I had to be in my
 father's house?"²¹ He had a vision of himself in relation
 with to God and man. He apparently did not feel any guilt
 at having caused his parents' discomfort. In the meantime,
 he could not understand why they did not know exactly where

But this characteristic deals with more than one's own relationship to the world in all its aspects. It has to do with acceptance of humanity as it is found in others as well. Time and time again, Jesus sought to teach the importance of acceptance of this kind. In the parable of the prodigal,²³ the words of forgiveness from the cross,²⁴ and the sinner forgiven seventy times seven,²⁵ he stressed the need for this aspect of human relationship. It is more pointed in the story of the unmerciful servant who begs for and receives forgiveness and then is unforgiving to a fellow servant for a smaller debt;²⁶ the need for the accepting attitude becomes demand in that failure to operate out of that attitude causes a disruption of other relationships.

The third characteristic is that of spontaneity or naturalness. The general impression of his life-style is that he did what was natural. This can be demonstrated in his life in several incidents: the feeding of the 5,000²⁷ and the calling of Zacchaeus down from his position in a tree²⁸. In both of these incidents the accepted and expected response on the part of Jesus would have been something

²³Luke 15:11-32. ²⁴Luke 22:34. ²⁵Matt. 18:21-22.

²⁶Matt. 18:23-35. ²⁷Matt. 14:13-21. ²⁸Luke 10:1-10.

and this characteristic is also with you that one's
own relationship to the world is all his own. It
has to do with acceptance of himself as it is, and in
acceptance as well. Time and time again, I have sought to
show the importance of acceptance of this state. In the
middle of the century, the words of Louis Veuillot, the
theologian, and the same, I believe, have been
repeated. The word "acceptance" is a word of religion.
It is more pointed in the story of the man who, having
the day for his wedding, is told that he is not
to a fellow servant for a smaller debt; the word for
the accepting attitude becomes acceptance in that sense to
acceptance of that attitude means a liberation of other
relationships.

The word "acceptance" is that of a quality of
relationships. The mental impression of his life-style is
that he is not a man. This can be summarized
in his life in several instances. The leading of the 2,000th
and the ending of his life, his position in a
free. In fact of these incidents, but accepted and accepted
position on the part of those who have been mentioned.

different. On another occasion Jesus scolded the disciples when they attempted the block of little children from coming to him.²⁹ His response was that he did not want to be "protected" from them. He wanted to be free to receive them. Perhaps it has to do with the nature of the free child who is himself the epitome of spontaneity.

The direct teaching of Jesus also has to do with spontaneity or naturalness. He talks about the coming persecution of his followers and he says to them of their testimony in their trials: "...do not worry about what you are going to say or how you will say it; when the time comes, you will be given what you will say."³⁰ While this raises the issue of the action of the Holy Spirit in life, the issue at this point is that of spontaneity. I see this as a lack of preparation for the persecution in terms of any answer which might be ready made, as a lack of concern for the future which would hinder living in the present. The other teaching which tends to support this characteristic is that concerned with the good Samaritan.³¹ From what we know of the relations between the Jews and the Samaritans,

²⁹Matt. 19:13-15. ³⁰Matt. 10:19. ³¹Luke 10:29-37.

allusion. On another occasion Jesus asked the disciples
 when they attempted the work of little children from
 coming to him.²⁸ His response was that he did not want
 to be "protected" from them; he wanted to be free to
 receive them. Perhaps it has to do with the nature of the
 free will who in himself the mystery of spontaneity.
 The direct teaching of Jesus also has to do with spontaneity
 and its relationship. As Jesus about the coming generation
 of his disciples and he says to them of their testimony
 in their trials: "...do not worry about what you are going
 to say or how you will say it; when the time comes, you
 will be given what you will say."²⁹ While this makes the
 sense of the notion of the Holy Spirit in life, the sense
 of this point is that of spontaneity. I see this as a
 lack of preparation for the generation of Jesus of Nazareth.
 answers which might be ready made, as a lack of concern for
 the future which would hinder living in the present. The
 spontaneous which leads to spontaneity this spontaneity
 is that beginning with the Holy Spirit.³⁰ How was it
 one of the relations between the Jews and the Gentiles,

²⁸ Luke 10:11-12. ²⁹ Luke 10:12. ³⁰ Luke 10:12-13.

it might have been expected that the Samaritan would have passed by and paid no attention to the injured Jew. At least a part of the lesson has to do with sufficient spontaneity to move outside the expected patterns of behavior; there is an implication of an essential freedom which is internal.

There can be little doubt that problem centering or devotion of his life to a cause was one of the characteristics. Indeed the whole record of his life after the age of thirty, or the beginning of his ministry is one of problem centering. There is an attempt to make the process begin at an earlier time through the inclusion of the story of his dedication to the teaching process at the age of twelve³². While this incident is support for this characteristic in his life, there is no supporting documentation from the intervening period and his problem centering for the last three years of his life is amply clear.

There is only one incident in which there is evidence that he was not completely devoted to this characteristic. It is the incident in which a woman comes into the house of Simon the leper and anoints the feet of Jesus with costly perfume. When the disciples become annoyed over

³²Luke 2:41-52.

it might have been expected that the conditions would have
remained by and by in the same state as the injured party,
and a part of the reason for this is that the conditions of
nature are more or less the same as the conditions of society,
there is an indication of an essential reason which is
internal.
There can be little doubt that the conditions of
society are in a sense a part of the conditions of
nature. Indeed the whole record of the life of the
of thirty, and the beginning of his history is one of
growth and change. There is no reason to suppose the
begin of a new era, though the indication of the story
of his relation to the world is a part of the story
of his life. This is a part of the story of his life.
The first three years of his life is a part of the story
of his life. There is only one incident in which there is a
change. This is not completely devoted to the story of his
life. The incident is that a woman came into the house
of John the Baptist and married the son of John the
Baptist. This is the incident in which the story of his
life is changed.

this "waste," he defended her saying, "...it is a fine and beautiful thing...I will not be with you always. What she did was to pour this perfume on my body to get me ready for burial."³³ It does point out that he was by no means completely problem centered. I raise this to counter the impression that he was completely problem centered which might otherwise be taken from the gospel message.

The quality of detachment which is evident in Jesus is one of the most commonly recognized of his characteristics. He seemed to have a strong need to be alone and he frequently sought that opportunity. The detachment gave him the opportunity to pray which was apparently a requirement of his own functioning. Generally, he went off completely by himself.³⁴ On one occasion, we are told that he went to pray and took the disciples with him; however, even then he did not pray in their immediate presence, but rather he took Peter and the sons of Zebedee a little way farther than the rest of the disciples and left them to pray while he moved yet farther away.³⁵ Apparently he was feeling the tension between the need for privacy or detachment and the need to have his closest companions with him.

³³Matt. 26:6-13. ³⁴Luke 6:5-8; 14:13-21; 14:22-33.

³⁵Matt. 25:36-37.

"...this 'estate', he defended her saying, "...it is a fine and beautiful thing... I will not be with you always, and she

did not know this sentence on my body as yet as ready for trial." It does point out that he was by no means

completely free from concern. I think this to counter the impression that he was completely free from concern with

right otherwise he taken from the good news.

The quality of detachment which is evident in some

in one of the most commonly recognized of his characteristics. It seemed to have a strong need to be alone and to liberally

possess such opportunity. The detachment gave him the

opportunity to give which was apparently a recognition of

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17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100

17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100

The remaining major characteristic is that of autonomy. The impression taken from reading the gospel account is that autonomy from man was a real issue; no man was in a position to command or control the actions of Jesus. At the same time, he was not autonomous from God; to the contrary, he seemed to seek out the relationship which he described as the father-son relationship. The strong relationship to God, which may be considered to be other than autonomous, is evident in his dependence upon His word in the record of the temptation.³⁶ To some degree this same relationship is demonstrated in the return of the prodigal to his father; while the son has demonstrated that for a time he can be free of the father's control, he comes to realize that the restrictions placed upon him in that relationship are better than the lonely state of autonomy; as a matter of fact, the restrictions which might be placed on him even as a servant in his father's home would be preferable to the loneliness, the hunger, and the separation he is experiencing.³⁷

On the other hand, in Jesus' relationships with men, there was almost complete autonomy. Perhaps the most pointed of the statements on autonomy is one which has to

³⁶ Matt. 4:1-11. ³⁷ Luke 15:17-19.

The remaining major characteristic is that of autonomy. The impression taken from reading the usual account is that autonomy from was a real feature; no man was in position to command or control the actions of Jesus. At the same time, he was not autonomous from God; so the autonomy, he seemed to seek out the relationship which he described as the father-son relationship. The strong relationship to God, which was so emphasized to be other than autonomy, is evident in his dependence upon his words in the record of the temptation. "So some degree this same relationship is demonstrated in the return of the apostles to his father while the son has demonstrated that for a time he was free of the father's control. He comes to realize that the restrictions placed upon him in that relationship are better than the lonely state of autonomy; as a matter of fact, the restrictions which might be placed on him even as a reward in his father's house would be preferable to the loneliness, the hunger, and the expenditure he is experiencing.

On the other hand, in Jesus' relationship with men, there was almost complete autonomy. Perhaps the most pointed of the statements on autonomy is one which has to

do with the almost sacred familial relationships. Jesus' mother and brothers had come to see him and someone told him; he responded, "Who is my mother? Who are my brothers?... For the person who does what my Father in heaven wants him to do is my brother, my sister, my mother."³⁸

Jesus also has a good deal to say about the Law. There is no question that he saw the Law as an important part of life; there was no freedom from the law; he came to "give them real meaning."³⁹ He did not see the Law as hampering his autonomy perhaps because he did not see the Law as emanating from man but from God with whom he needed relationship. It is interesting, however, that with regard to divorce Jesus says "This teaching does not apply to everyone, but only to those whom God has given it... Let him who can do it accept this teaching."⁴⁰ This seems very strange in light of his strong teaching against divorce except for adultery in Matthew 5:32 which is repeated just prior to these verses. The absolute black and white which seems to leave a man no autonomy from God is modified to some degree later in the teachings as noted.

³⁸Matt. 12:48-50. ³⁹Matt. 5:17. ⁴⁰Matt. 19:11-12.

to with the almost sacred familial relationship. Jesus' mother and brothers had come to see him and someone told him; he responded, "Who is my mother? Who are my brothers?"... for the person who does what my Father in Heaven wants him to do is my brother, my sister, my mother."³⁷

Jesus also has a good deal to say about the law. There is no question that he saw the law as an important part of life; there was no freedom from the law; he came to "give them that which."³⁸ He did not see the law as hampering his autonomy; perhaps because he did not see the law as something that men put upon him when he needed relationship. It is interesting, however, that with regard to divorce Jesus says "This teaching does not apply to everyone, but only to those upon whom God has given it... Let him who can do so accept this teaching."³⁹ This seems very strange in light of his strong teaching against divorce except for adultery in Matthew 5:32 which is repeated just under to these verses. The absolute blood and wife which seems to leave a man no autonomy from God is modified to some lesser level in the teaching as noted.

Text. 13:40-50. Matt. 23:17-23. 40

The most clear statement that Jesus is not autonomous from God is found in Luke: "For the Son of Man will die as God has decided it..."⁴¹ Where there is the feeling in other portions that the relationship is a chosen one, here it seems as though it is determined by God without reference to the decision of Jesus. Where it is possible to be autonomous and choose to live in a certain relationship (such as I first described between God and Jesus), an imposed relationship or imposed death is entirely different. Since the remainder of the gospels give the impression that the relationship is voluntary and chosen, I choose to assume that is the nature of the relationship and that the autonomy of Jesus is not changed in character.

The remaining characteristics are not less important, but are less extensively confirmed by teachings or life. There is also no evidence which is opposed to accepting that Jesus demonstrated each of them in his life. Therefore, the remainder of this section will be devoted to presenting the affirming evidence that Jesus was in fact a self-actualizing person.

One incident will serve to confirm Jesus' ability to see things again and again with the same fresh appreciation as the first time. It was a common experience to have the

⁴¹Luke 22:21.

The first of these statements is that there is no relationship

between God and man in this: "God is not a man, and will not

be so treated by men." ⁴¹ - There is no relationship in the world in

other words, that the relationship is a chosen one, here

it seems to be that it is determined by God without reference

to the relation of man. "There is no possibility of its

existence and choice to live in a certain relationship

(both as I first described between God and man), and

imposed relationship or imposed death is entirely arbitrary.

Since the freedom of the people gives the impression that

the relationship is voluntary and chosen, I choose to

assume that in the nature of the relationship and that the

existence of man is not changed in character.

The resulting characteristics are not less important,

but are less necessarily modified by becoming of life.

There is also no evidence which is opposed to the possibility

that man is motivated more by the life of the life, the life,

the possibility of this action will be opposed to the possibility

the existing evidence that man can be said to be a

motivated person.

One incident will serve to confirm this, which is

one which again and again with the same result

as the first time. It was a common experience to have the

feet washed and anointed as a part of the ritual of visiting a home. But on one such occasion Jesus used the opportunity to give a discourse on the relation of love and forgiveness.⁴² There is no indication what the precise difference was, but something in the common act of footwashing touched the appreciation of Jesus and caused him to comment upon it. As a matter of fact, it took that one incident out of the common and placed it above others similar to it.

The mystic experience of Maslow is usually one taken out of the realm of the religious. The peak experiences which are reported as having to do with the adult life of Jesus are two and they are both religious; there are undoubtedly others which are less intense but which would also qualify. The two used are unmistakable. The first is the baptism of Jesus. After arising from the water, he saw "the spirit of God coming down like a dove and lighting on him. And then a voice said from heaven, "This is my own dear Son, with whom I am well pleased."⁴³ This particular experience paved the way for the temptation which took place during a time of fasting in the desert. The second was the experience called the transfiguration.

⁴²Luke 7:36-50. ⁴³Matt. 3:13-17.

test wished and admitted as a part of the ritual of visiting a home. But on one such occasion I was used the opportunity to give a discourse on the relation of love and forgiveness.

There is no indication that the people of the world are anything in the common and of the ordinary. The association of love and duty is to be found in the is a matter of fact. It is not that the relation of the common and pleasant is always better than it is.

The whole experience of religion is usually one taken out of the realm of the religious. The same experience which are regarded as having to do with the adult life of love and duty are both religious and are

entirely separate with the same intensity and with which also quality. The two need not be identical. The first is the relation of love. After rising from the water, he saw the world of God and the world of love and life as he said. And then a voice said from heaven, "This is my son, my first-born, with whom I am well pleased."¹⁷ 1812

My first-born, with whom I am well pleased. The second was the experience of the first-born, which took place during a time of fasting in the desert.

He took Peter, James and John and went up a mountain and while they were there "his face became as bright as the sun, and his clothes as white as light...while he was talking, a shining cloud came over them and a voice said from the cloud: 'This is my own dear Son, with whom I am well-pleased--listen to him!'"⁴⁴ This experience closely followed the first declaration by Peter that Jesus was "the Son of the living God."⁴⁵

One of the most difficult characteristics to confirm in terms of an actual incident of teaching is his strong feeling of identification with humanity. The strongest sense of this comes in the many records of healing. He never failed to offer his healing ministry no matter the station of the person; there was always sufficient time for more contact with those who felt this need. One of the teachings stands out clearly in this identification: the ninety-nine sheep and the one who is lost.⁴⁶ While the identification with God is made clearly in the figure of the shepherd, the sense of the following, needful sheep, the sense of understanding is clearly there. He is not one, but he understands. There is no doubt that the church has put the strong identification into its understanding

⁴⁴Matt. 17:1-8. ⁴⁵Matt. 16:16. ⁴⁶Matt. 18:10-14.

and that Christians have long been trained to believe that Jesus shares in our humanity fully.

Jesus' method of operating tends to confirm that he did not have the energy to have a depth relationship characterized by interpersonal relations with many people. He tended to concentrate his effort in the depth relationship with the disciples; there are times when it seems that he may have further concentrated his energy on Peter, James and John. This is not to deny his contact with the great masses. He did spend time with them, but his major times seem to have aimed at preparing the disciples for the time when he would not be present. For instance when he taught the parable of the sower, he gave only the parable to the people.⁴⁷ Later the disciples questioned him about his method and he gave them the full explanation.

The democratic character structure calls for an ability to meet with persons of all levels who have something which can be beneficial. There can be no doubt that Jesus was in contact, either to serve or be served, by all strata of society. Though he came as the greater, he was baptized by John the Baptist, as any other man might have been. John commented that instead, he ought to be baptized by Jesus.⁴⁸ His disciples came from among the common men, but one was

⁴⁷ Matt. 13:1-9. ⁴⁸ Matt. 3:14.

and that Christians have been trained to believe that Jesus shares in our humanity fully.

Jesus, asked if speaking made to confirm that he

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The democratic character of Jesus was for an ability

to meet with persons of all levels and have something which

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in contact, either by word or by action, by all strata of

society. Though he came as the teacher, he was accepted

by John the Baptist, as any other man might have been. John

commented that indeed, he went to be baptized by Jesus.¹⁸

His disciples were first among the common men, but one was

¹⁷ Matt. 13:34-35. ¹⁸ Matt. 3:13-14.

a tax collector and thus somewhat despised by the common people. He ate and drank with all types to the disgust of the Pharisees, but he also ate and drank with them.⁴⁹ In the Sermon on the Mount he teaches his followers that they are to love their enemies as well as their friends because God does not differentiate between men but treats all equally.⁵⁰

Jesus seems to have precisely the characteristic described as discriminating between means and ends, good and evil. He was strongly ethical, but not as the bounds of society or his religious background would prescribe. His ethic was beyond the bounds of the conventional ethic and not always in conjunction with it. For instance, he accepted the ethic which had to do with the evil of killing another man. But accepting it was not sufficient. He expanded the sense of that position to make it evil for a man to be angry and destructive to his brother in his heart.⁵¹ He seems to take as his goal the ultimate reconciliation of man to God. As the actualizer frequently does, he became caught up in the actions which lead to that goal so thoroughly that he almost ceased to differentiate the means from the end.

⁴⁹Luke 14:1-6. ⁵⁰Matt. 5:43-48. ⁵¹Matt. 5:21-24.

a tax collector and then somewhat enlarged by the common people. He ate and drank with all types in the district of the nobles, but he mind was and drunk with them. In the morning on the night he reached his followers that they are to love their enemies as well as their fathers because God loves not differences between men but loves all equally. He seems to have grasped the comprehensive doctrine of discrimination between means and ends, good and evil. He was strongly rational, but not so the people of society or his religious movement which was positive. His wife was beyond the bounds of the conventional which and not always in conjunction with it. For instance, he accepted the state which had to do with the veil of killing without war. But accepting it was not sufficient. He extended the scope of his position in such a way that men to be happy and destructive to his mother in his heart. It seems to take in the great the official responsibility of man for God. The religious responsibility that he became caught up in the action which led to that point thoroughly that he almost ceased to distinguish the means from the ends. He was not a man of the world.

His sense of humor is most obvious in His dealings with the Pharisees. If there was anyone in Jesus' immediate environment who deserved the title pompous, who had forgotten their place in the universe, who were small but attempted to make themselves big out of proportion to their size, it was the Pharisees. (This is not to group all Pharisees into this category for there were certainly some who were not as Jesus portrays the majority). But the Pharisees were the butt of much of his humor. Can you imagine watching a man taking care to strain a tiny gnat out of his drink and then proceeding to attempt to swallow the camel who is there also?

The creativeness of the self-actualized person is present in Jesus and yet is difficult to describe or portray. In a sense, the whole Christian faith, all of his teachings are examples of this creativeness. In his relations with the religious of his time, those who portray him show him with spontaneity and expressiveness, with a capacity for communication which allows him to get ideas across without making the other person feel small, with feeling and a flowing perception of reality. I insist that it is present though only my own feelings and faith are witness to it.

his power of form is very distinct in his feelings
with his feelings. It seems that nature in itself has
this enjoyment and pleasure in his little power. And his
longer that place in the universe, and that will be
enjoyed in his thoughts and out of experience in their
view, it was his nature. This is not to be seen all
conscience into this nature for there were certainly some
who were not as much enjoying the universe. And the
thoughts were not half of each of his power. And the
feeling was not as much as he felt in his power
out of his mind and then enjoying in nature in nature
and nature in his mind.

The enjoyment of the self-enjoyment is
enjoyed in nature and yet is different in nature of
nature. In a way, the whole universe is all of
his feelings and nature of his universe. In his
relations with the universe of his mind, there are feelings
and his with himself and his universe. With a
nature in himself and his mind to get these
enjoyed without nature and his power and his mind, with
feeling and a feeling of nature in nature. I think that
it is a feeling in nature and his feelings and his mind

The characteristic of resistance to enculturation runs through the entire gospel record. Almost all of his dealings with the Pharisees center on his resistance to enculturation. He was attacked by them for walking through the grain fields and plucking grain on the sabbath.⁵² He attacks their practice of saying they honor their father and mother when in fact they have devised ways of giving things to God in a promise which then frees them from the commandment to honor their parents.⁵³ The story of the Canaanite woman who seeks healing for her daughter is first told by Jesus that he has "been sent only to the lost sheep of Israel." (but when she persists and he recognizes the depth of her faith, the daughter is healed.)⁵⁴ At the same time, he is willing to accept as routine certain matters which have to do with the culture which are not issues for him. He is able to avoid the trap of the Pharisees who wish to get him to commit himself to a treasonous statement about not paying taxes to Caesar by recognizing that the coin existed only because Caesar had made it so; therefore to pay the tax was right.⁵⁵

⁵² Matt. 12:1-8. ⁵³ Matt. 15:1-9. ⁵⁴ Matt. 15:21-28.

⁵⁵ Matt. 22:15-22.

we are placed in a position of having little evidence of the imperfections which may have existed in the person of Jesus. He is portrayed as the perfect Son of God which is to imply that he is free of imperfection. However, there are evidences that on more than one occasion he did become angry. Perhaps the most well known is in the cleansing of the temple.⁵⁶ On another occasion, he caused a fig tree to wither overnight when he discovered that it bore no fruit.⁵⁷ When he calls the Pharisees a brood of vipers he seems to do it out of anger.⁵⁸ That he recognizes that there are imperfections in men is clear throughout all of the gospel record.

The attempt to establish a value system out of what has been presented to this time would be to repeat most, if not all, and to add great quantities of materials from the record which go to support that value system. What is significant is the value that he places on the act of following him. He states this incontestably. "Whoever loves his father or mother more than me.....; whoever loves his son or daughter more than me....; whoever does not take up his cross and follow in my steps is not worthy of me. whoever tries to gain his own life will lose it; whoever loses his life for my sake will gain it."⁵⁹

⁵⁶ Matt. 21:12-13.

⁵⁷ Matt. 21:18-19.

⁵⁸ Matt. 12:34.

⁵⁹ Matt. 11:37-39.

The final characteristic which Maslow lists is that of the resolution of dichotomies in the person. In such an instance opposites seemingly exist alongside one another without apparent conflict. This is well illustrated in Jesus in his act of cleansing the temple.⁶⁰ His anger and his love existed side by side. One of his teachings also illustrates this. The mother of James and John came to Jesus asking for places of honor in the kingdom for her sons. When the other disciples heard this they were angry and Jesus explained that among the people (the Jews) the leaders have power over them and exercise rule. He cautioned them that it was not so among themselves and said, "If one of you wants to be great, he must be the servant of the rest; and if one of you wants to be first, he must be your slave--like the Son of Man, who did not come to be served, but to serve and to give his life to redeem many people."⁶¹ He was both Son of Man and servant; the leader, he taught, must be the servant. The two must exist at the same time in the same place.

There are two additional areas Jesus touches upon which bear upon the actualized person: the matter of orientation to the present time and utilization of potential. For the most part Jesus' teachings have to do with life in

⁶⁰Matt. 21:12-13. ⁶¹Matt. 20-24-28.

the present. He is concerned with the reconciliation of man to God and it is a present world activity toward which he directs himself. There is very little of the other worldly concern although it is there in the parable of the weeds⁶² and in the story of the final judgment.⁶³ The judgment between those who are of God and those who are not seems to be the point of the former; however, in the latter, the stress is still on the present life and it comments on the affect of the present on that judgment.

The area of utilization of potential was a concern which Jesus brought to the people under two different figures. The first is the parable of the talents of the three servants. Each is given a sum of money when the head of their household leaves for a trip. One receives a small sum, the next five times as much, and the third ten times as much as the first. When the man returns from his trip he demands an accounting of how they have used what he has left in their care. The second and third double their money but the first has only what he was given because he was afraid to risk losing even that little bit.⁶⁴ The point of the story is that there is a certain minimum

⁶²Matt. 13:36-43. ⁶³Matt. 25:31-46. ⁶⁴Matt. 25:14-30.

the present. He is concerned with the realization of
 the future and it is a constant battle between the
 the present and the future. There is very little of the other

worldly concerns although it is there in the heart of
 the world⁶² and in the story of the final judgment.⁶³

Judgment between those who are at one and those who are
 not seems to be the point of the former however, in the
 latter, the stress is still on the present life and it
 concerns on the effect of the present on that judgment.
 The rise of utilitarianism of judgment with a concern

again seems brought to the people under the influence
 of the world. The life is the struggle of the present at the
 three worlds. Man is given a sea of money when the
 head of their household comes to a life. The money
 a small part, the rest live times as much, and the rest
 ten times as much as the first. When the man returns from
 his life he comes to a realization of how they have used
 what he has left in their life. The money was there

double their money but the thing has only been to give
 because he was afraid to risk losing even that little bit.⁶⁴
 The point of the story is that there is a certain relation

between the present and the future. The money was there

return on what every man has been given and that at least that minimum is required; some will take risks in order to fully take advantage of and develop the potentials which are available. In the end of the story even the little is taken away and given to the one who has most because he is willing to risk everything to develop to the maximum.

The second figure is that of the fig tree. One day a man comes to have a fig from a tree that had not borne fruit in three years. He told his gardener to cut it down. But the gardener asked that he have one last chance, that he have the opportunity to give it maximum care and see if it would not still produce. The agreement was that if even with maximum care, the situation was not corrected, it would be cut down.⁶⁵ Production of potential is a rule of life. If it is not fulfilled, then nothing is to be done but to put the unfruitful to use in the best way possible; in this case, to burn it up in the fire where it can be of minimum use.

PAUL

The approach to the analysis of Paul's life and teaching in light of actualization theory will of necessity be different; since Jesus was so predominantly actualizing I

⁶⁵Luke 13:6-9.

return on what every man has been given and that of Jesus
 that kingdom is coming; your will take place in order
 to fully take advantage of the service the providence which
 are available. In the end of the story even the little
 is taken away and given to the one who has been because he
 is willing to risk everything he has in the kingdom.
 The second figure is that of the fig tree. One day
 a man came to have a fig from a tree that had not borne
 fruit in three years. He said his servant to cut it down.
 But the master asked that he have one last chance, that
 he have the opportunity to give it another year and then
 if it would not still produce. The agreement was that if
 over with maximum care, the situation was not corrected,
 it would be cut down.⁶² Production of potential is a
 rule of life. It is not fulfilled, then nothing is to
 be done but to put the individual to one in the last way
 possible; in this case, to burn it up in the fire above.
 It can be of witness and.

Notes

The author is the author of the book and has
 been in the of the author's story and of the author's
 situation; who have not been previously mentioned.

was able to follow the characteristics in an orderly fashion. The difference for Paul is that in some characteristics he is unquestionably actualizing, in some there is a conflict as to whether he can be or not, in others he is definitely not actualizing, and in two there is no impression. I will begin by ruling out the latter: spontaneity and a continued fresh appreciation.

There are two characteristics in which he is actualizing: the mystic or peak experience and his creativeness. In the area of the mystic experience his, like Jesus', is limited to the religious area. The most notable was his conversion experience in which he was confronted by Jesus in the form of a bright light which temporarily blinded him.⁶⁶ This experience was one which totally changed the direction of his life; where he had been totally committed to the persecution of the Christians, he became an avowed follower of the way and even one of the great leaders. He looked back to that experience, as is shown by the number of times he repeats the story, as a source for his continuing authority.

Another example of the mystic experience, though of lesser degree, is a vision which gives him direction. While he was in Corinth, he spent considerable time with the

⁶⁶ Acts 9:1-6; 22:6-11; 26:12-18.

and only in India the characterisation is an explicit function.
 The difference for him is that in some characterisation
 he is unconsciously motivated, in some there is a con-
 sciousness of the object as he or not, in others it is
 definitely not conscious, and in some there is no intention.
 I will begin by writing out the latter: unconsciously and
 a conscious level of operation.
 There are two characterisations in which he is definitely
 the specific of each operation and the objectivity. In
 the case of the specific operation the, the object, is
 limited in the religious area. The next would be the
 operation of religion in which he is motivated by some
 in the form of a specific idea which is generally limited
 him.⁶⁰ This operation is not with totally explicit the
 direction of his idea; when he has been totally committed
 to the operation of the operation, he becomes an object
 of the operation of the operation and not of the operation. The
 object of the operation is not an object, as is shown by the number
 of times he repeats the story, as a means for his continuing
 activity.

Another aspect of the specific operation, which is
 known to him, is a specific operation and operation.
 This is not in itself, as a specific operation, but the

⁶⁰ This is not a specific operation, but a specific operation.

Jews teaching them about the messiahship of Jesus. When they rejected the message, he devoted himself instead to teaching the Gentiles. Apparently under stress about whether to stay or go, he has a vision of the Lord saying to him: "Do not be afraid, but keep on speaking and do not give up, for I am with you. No one will be able to harm you, because many in this city are my people."⁶⁷ Out of this experience he did stay for one and a half years more in the city of Corinth. This is but one example from his life in which there were many such incidents either reported or in which there is a strong feeling that such experience is a reality and not uncommon.

In this area of his creativeness, there is no one incident which stands out. It is a matter of impression which arises out of his writing style and ability to express himself in that mode. It is as though his religious sensibility so fills him that he is able to take any common experience of life which is meaningful to a particular group and convert it into a religious lesson; it is much like the parable in use of the everyday stuff of life which is obvious to common people.

There are several areas in which he is predominantly non-actualizing; I will deal with them briefly in order to

⁶⁷Acts 18:9-11.

have reached them about the dominion of Jesus. When
they rejected the message, he devoted himself to
preaching the Gospel, especially among those who were
to come of us, he was a vision of the Lord saying to him:
"I will be with you, but keep on speaking and we will give you
help, as with you. No one will be with you, because
many in this city are my people." - 27
He did what he said and a little while more in the city of
Gethsemane. This is not an example from his life in which
there were many such instances which pointed to an end
there is a strong feeling that some evidence is a reality
and not appearance.
In this case of his dominion, there is no one
involved with stands out. It is a matter of knowledge
which arises out of his vision of life and ability to express
himself in that word. It is as though his vision
necessarily be this that he is able to take any course
whatever of life which is necessary to a particular
group and country to have a religious freedom it is not
like the picture is one of the everyday life of life itself
is of the to human people.

There are several cases in which he is particularly
mentioned; I will deal with them briefly in order to

complete the picture. The first is his quality of detachment or need for privacy. There is little evidence to indicate that he had any such need; rather there seems to be a strong need to be surrounded by people much of the time.

Closely related to the area of detachment is the one of interpersonal relations. The quality of personal inner strength and energy that derives from privacy and detachment was not available for development of the deep relationships with a few people. Rather there is almost a mutual dependency which he establishes in relationship with the various congregations to whom he goes. One outstanding example of this is found with the Christians in Caesarea. When he is leaving them for the last time, there is a highly emotional scene in which they attempt to persuade Paul not to leave them. He responds, "What are you doing, crying like this and breaking my heart?"⁶⁸ The closeness of the relation is not limited to a few, but to a whole congregation; this is significant in that this is not one of those to which he seems most close. If he established this close a tie with whole congregations of people in all of the cities to which he went, there would be neither time for privacy or for the development of the strong

⁶⁸ Acts 21:13a

complete the picture. The thing is the quality of the
 want as well as the quality. There is little evidence to
 indicate that he has any such want; rather there seems to
 be a strong need to be surrounded by people well as the
 time.

Clearly related to the time of development is the one
 of interpersonal relations. The quality of personal time
 strength and energy that derives from privacy and isolation
 need not be similar for development of the two relations-
 ships with a few people. Rather there is almost a mutual
 dependency which is established in relation with the
 various organizations in time as well. The relationship
 example of this is found with the character in time.
 when he is leaving them for the last time, there is a
 highly emotional scene in which they attempt to persuade
 him not to leave them. In response, "that was your choice,"
 replied like this and replied my answer. The character
 of the relation is the relation to a few, but in a way
 unexpected. This is a situation in that this is not an
 of those to which he seems most often. It is established
 this when a few with organization of people in
 all of the other of which he seems most often. There seems to be a
 time for leaving as for the development of the relation.

relationships implied in interpersonal relations.⁶⁸

There is very little of any sense of humor implied in the record of Paul; he seems to be a most serious man. It is interesting to compare his reaction to the Jewish Council with that of Jesus before the same body and Jesus' own relationships with the Pharisees. While Jesus stood mute before the council⁶⁹ Paul lashed out in anger at Ananias, the High Priest.⁷⁰ Jesus' humor at the pompous Pharisees came out in confrontation on other occasions, as did his anger, but only the anger is evident in Paul. This perhaps has to do with the serious nature of Paul's outlook toward life. A telling statement about his outlook toward the world, and consequently his enjoyment of it, is found in Galatians: "...for by means of his cross the world is dead to me, and I am dead to the world."⁷¹

The last characteristic in which he is predominantly non-actualizing is in the area of resistance to enculturation. He is extremely malleable when it comes to meeting the needs of others: "I have become all things to all men..."⁷² There is a major difference between Paul and Maslow's theory; Maslow conceives of a man operating in a culture which makes one set of demands and enculturation has to do

⁶⁹Matt. 26:63. ⁷⁰Acts 23:3. ⁷¹Galatians 6:14b.

⁷²1 Corinthians 9:22b.

with submission to that culture. Paul, rather, lived in a time and situation in which many cultures could be brought to bear on a single individual. Paul's mode of operation allowed him to be enculturated in each culture with which he was confronted. While it may be interpreted that he successfully resisted enculturation (and there is some validity to this), what is lacking is the picture of the true Paul which is essentially free from the cultures with which he reacts. In the actualizing person there is always the freedom to be other than the culture and it is expressed in living; this is what is not evident in Paul's relations with people.

In two areas he would appear from the record to be predominantly non-actualizing, but there is some slight evidence to the contrary. In the area of imperfection, Paul appears as a strong, almost perfect man. There are no open revelations of his area of "sinfulness," though he consistently calls himself a sinner. Only in the area of physical weakness is there any direct evidence that anything as common as an imperfection is a part of Paul.⁷³

Another area, which is significant in terms of seeing the person in an overview of his development, is in resolution of dichotomies within the person. Paul successfully presents

⁷³ Galatians 4:14.

that this resolution has taken place in one area: He is both free and slave at the same time.⁷⁴ For the better part of the selected record, however, there is a strong maintenance of dichotomy. Men of the spirit and men of the world are at complete odds and seem to be outside the possibility of resolution.⁷⁵ The dichotomy is best seen in his view of how he is related to Jesus Christ; he says, "...it is no longer I who live, but it is Christ who lives in me."⁷⁶ There cannot be a coexistence of Paul and Jesus within him; it is either one or the other. This strong insistence upon dichotomy is further seen in his approach to the opposition of the Spirit to the Law; he insists that there can be only one or the other. It is well to note here that he is not really able to eliminate the Law from his life and to operate out of Spirit, as much as he presents this as an ideal; his strong dependence upon Law will be seen in the section on autonomy where that dependence is in conflict with the position.

There remain yet seven characteristics in which there seems to be opposing information with regard to Paul, where it cannot be said that he is or is not actualizing; the

⁷⁴I Corinthians 9:19. ⁷⁵I Corinthians 3:1.

⁷⁶Galatians 2:20.

that this resolution has been placed in one state. It is
 two lines and three of the same kind.⁷⁶ For the latter
 part of the subject matter, however, there is a strong
 statement of identity. One of the subjects and one of
 the subjects of the subject matter and one of the subjects
 the possibility of identity.⁷⁷ The identity is that
 need in his case as he is related to the subject matter
 state. "...It is no longer I was five, but it is more
 and five in it."⁷⁸ There cannot be a possibility of that
 and that with him it is a matter of the state. This
 other resolution upon identity is to be seen in his
 approach to the resolution of the subject in the law, it
 states that there is no way out of the subject. It is
 will be seen that he is not really able to eliminate
 the law from his life and to operate and as a result, as
 much as he depends upon the law; his effort depends
 upon himself he sees in the action of nature where there
 is a conflict with the subject.

There remains the same resolution in which there
 seems to be opposing information with regard to the state
 It cannot be said that he is or is not a subject; but

⁷⁶ I understand that.

⁷⁷ I understand that.

opposition between two sides of the same issues stands in the way.

The first of these is his efficient perception of reality. His tendency to be efficient and to operate out of his efficiency is found in his high regard for his own humanity and denial of the elevation to godship which the men at Lystra would have done.⁷⁷ This is opposed by his lack of reality in dealing with the human issues and divisions within the church. He seems to fail to be able to touch the reality of division which is the nature of human beings who enter voluntarily into organizations; he demands that the Corinthians be "completely united, with only one thought and one purpose."⁷⁸ There is another failure to perceive reality correctly in regard to making judgments about conduct or behavior, his own and others. "Now, I am not at all concerned about being judged by you, or by any human standard; I don't even pass judgment on myself... So you should not pass judgments on anyone before the right time comes."⁷⁹ He immediately, in the next chapter, proceeds to make a very stern judgment about a person and to demand that he be removed from the fellowship of the church.⁸⁰

⁷⁷Acts 14:11b. ⁷⁸I Corinthians 1:10. ⁷⁹I Corinthians 4:3-5

⁸⁰I Corinthians 5:1-5.

operation between the sides of the same range in

The first of these is the *philosophical* question of
 reality. It is necessary to be realistic and to operate out
 of the philosophy of reality in the sense of the philosophy of the
 community and the social order. The philosophy of the
 man as a person would have been. The man is supposed to be
 free of reality in the sense of the man as a person and the
 man as a person. It seems to fall to be able to
 reach the reality of reality in the sense of the man as a person
 being the man as a person. The man as a person is the man as a person
 that the man as a person is the man as a person. The man as a person
 thought and the man as a person. The man as a person is the man as a person
 between reality and reality in the sense of the man as a person
 about reality and reality. The man as a person is the man as a person
 as not all concerned with reality in the sense of the man as a person
 any more than reality. I don't even have reality in reality.
 as the man as a person in reality in the sense of the man as a person
 time comes. The man as a person is the man as a person
 to make a very clear judgment about a person and the man
 as a person in the sense of the man as a person.

Another characteristic in which there is conflict is that of acceptance. He shows a strong tendency toward acceptance of his own situation and of that of other persons in some settings; the reverse tendency comes through with equal or greater force and is seemingly more destructive. Let me illustrate. His own situation when he is in prison is not pleasant, but he is found singing hymns and praying at midnight; even when he is given the opportunity to escape, he refuses because he sees it as an opportunity to bring the message of God to others.⁸¹ He is able to accept this as the present position and belief of the people and to see in it an opportunity to bring the message of God. It is as though he is able to see and accept the nature of man when he sees him in context with God and the possibility of opening up relationship.

On the other side of this same issue is his tendency to be non-accepting. The first incident is before his conversion experience but is chosen in spite of that fact because it illustrates something of the basic make-up of Paul, or Saul as he was then called. The reaction to which I turn is that to the growth of the Christian Church; as a Jew he was totally opposed to the new sect and sought to destroy it. He was even given authority by the Council

⁸¹Acts 17:23.

another characteristic is that there is no doubt as to

that of acceptance. The whole is almost entirely toward

everybody of his own situation and of that of other people

there is some feeling; the better feeling comes from

with equal or greater force and is usually more honest.

Let me illustrate. The one situation where he is in a way

is not pleasant, but he is good enough to be and to be

at least; even when he is given the opportunity to

escape, he refuses because he has it as an opportunity to

help the country of his own choice. He is able to

accept this on the ground of his own belief in the

people and to see it as an opportunity to help the country

of God. It is no longer in any way to see and accept the

idea of his own life as a whole with all the

possibility of giving to his own life.

On the other side of this same issue is the possibility

to be non-accepting. The first kind of it is to be

non-accepting because he is shown in a way to see that

because it illustrates something of the truth of

him, or that he is not able to. The reaction is

which I think is that in the growth of his reaction toward

as a law he will finally accept it as a law and will

in his life. He will have faith in the power

to go up to Damascus and bring the believers back where they would be punished in Jerusalem.⁸²

Another example of this tendency is seen in his failure to be accepting of the totality of human nature. He presents to the Galatians a dichotomous situation which denies, effectively, one whole side of the nature of man as God has created him.⁸³ It is as though he who lives in terms of human nature as a vile, filthy, alienated person; while he who is in the Spirit is precisely the opposite. The error in this thinking is that somehow the elements of both sides of this dichotomy are found in the other; there is no way to avoid the whole of human nature regardless of the ideal which he may present.

The tendency toward problem centering as opposed to need motivation centering is present to a high degree in Paul. Unquestionably he moves completely outside himself and focuses on that which is a benefit for humanity. The opposition to his being actualizing in this area comes from the almost compulsive need to present the case for the gospel; it presents an opposition in which the person, in this case Paul, is lost for the sake of the cause.

One of the areas in which there is the most conflicting material is that of autonomy. Here again there is a seeming

⁸²Act 8. ⁸³Galatians 6:16-30.

to go to the same and bring the college back home
 they would be punished in the same way.¹⁷

Another example of this tendency is seen in the following
 to be mentioned in the history of human history. It
 appears to be the Christian a dissonant situation with
 Jesus, ultimately, our whole mind of the nature of man
 as God has created him.¹⁸ It is in itself an act of
 the form of human nature as a gift, living, eternal, never
 while he who is in the world is precisely the opposite.
 The error in this thinking is that outside the objective
 of each kind of this dissonance are found in the world;
 there is no way to avoid the whole of human nature regardless
 of the ideal which he may present.

The tendency toward a total negation of the world is
 need of a total negation in the world is a high degree of
 soul. Consequently he never completely outside himself
 and because he has seen in a world for himself. The
 opposition to the total negation is this new world.
 from the first exclusive world to become the world for
 the world; it is a world of opposition in being the world,
 in this world only, in fact the world of the world.
 One of the ways in which there is the total negation
 external is that of the world. The world is a world

choice to relinquish autonomy from God, as was the case with Jesus; in the time of his calling to serve Jesus Christ, he took upon himself an autonomy from all men but devoted himself to God.⁸⁴ Again he emphasizes his autonomy when he insists upon his freedom in relation to circumcision for those with whom he ministers. Circumcision or uncircumcision have no meaning under grace, but only under Law. If anyone needs or imposes circumcision, then there is no need for grace because the Law must be sufficient.⁸⁵ There is a fine line here between freedom from the Law which God gave and freedom from God; but this issue is left unresolved.

In opposition to the seeming freedom which he preaches in the above portions, there is a quantity of material which is to the contrary. First there is the relationship with God which seems to be less a choice and more a determination by God over which Paul has no say. There was an instance in which Paul wished to preach in Asia, but the Spirit would not let him.⁸⁶ In writing to the Galatian Christians he speaks of returning to Jerusalem fourteen years earlier "because God revealed to me that I should go."⁸⁷ There is a lack of autonomy here which

⁸⁴Galatians 1:15-19. ⁸⁵1 Corinthians 7:17-24; Galatians 5:2,3.

⁸⁶Acts 16:6,7. ⁸⁷Galatians 2:2.

which is reflected in the fact that the same

with them; in the fact of the failure to carry them

which, in fact, were almost as numerous as the new ones

described in the text.⁶¹ In fact, the evidence is not

when we consider that the evidence is not

evidence for those who are in evidence. The evidence is

incomparable with the evidence in the text, but only in the

fact that it is not evidence in the text, but only in the

fact that it is not evidence in the text, but only in the

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indicates a pressure, a lack of free will.

Even more significant is his relationship with the Christians whom he has converted to the Christian faith. He strongly disavows the law as is shown in the first paragraph on this characteristic. However, he seems to place another law just as strong in its place. It is as though there is a new law which comes to replace the old, but that on this occasion it comes by the hand of Paul. The letter to the Corinthians is notable for the setting of rules. It is not always stated in terms of law or of absolutes, but finds its ways subtly in terms of imposed "bests." With regard to marriage he states, "I am not trying to put restrictions on you. Instead I want you to do what is right and proper, and give yourselves completely to the Lord's service without any reservation....the man who marries his girl does well, but the one who does not marry her will do even better."⁸⁸ He uses this method frequently. He states that he does not want to impose restrictions, but moves with his argument in such a way as to imply that taking a position other than his own is a lesser position. What really seems to be the issue is that of controlling or being controlled; the question of a man being autonomous from another man. The same need to

⁸⁸1 Corinthians 7:35-38.

[illegible]

control or set down regulations can be illustrated numerous times, especially in his writing to the Corinthians.

Perhaps the area which is most closely related to autonomy is the discrimination between the end and means, between good and evil. For Paul discrimination can only be in one way; it is almost as though the rights and wrongs are absolute. The opposition which is found in his writing is in this absolute sense. He apparently is the final earthly arbiter in matters of discrimination. Where, he finds that some of the Corinthians have resorted to legal means to settle disputes, he takes himself to be a failure.⁸⁹ He becomes so caught up in the goals, in the ends, that the means become a smothering structure. This relates to the whole area of his orientation in time which I shall mention at the end of this section.

Paul's feelings of identification with humanity is somewhat more narrow than that of Jesus. However, it is still very strong as can be demonstrated by his attempt to be all things to all men; it did not seem to matter whether the man was weak or strong, Jew or Gentile, slave or free. The motivating force was that all humanity needed the gospel. The notable opposition to this strength comes in the letter to the Galatians. The assertion that we are to "help carry

⁸⁹1 Corinthians 6:7.

The first thing that strikes the eye in the opening of the book is the title, "The Philosophy of the Future." It is a title that is both simple and profound, and it is one that has been used by many of the great thinkers of the world. The book is a collection of essays, and it is one that is both interesting and important. It is a book that is worth reading, and it is one that is worth discussing.

one another's burdens"⁹⁰ is aimed primarily at helping to bear the burden's of other Christians; there is a differentiation between humanity as a whole and humanity which belongs within the Christian community. This is outside the understanding of identification which Maslow presents.

The democratic character structure which is an essential part of the self-actualizer is certainly evident in Paul's relationships. He has contact with the poor, governors, Greeks, Jews, slaves. In one place he admonishes the people that "None of you should be proud of one man and despise the other."⁹¹ This I take to support this very facet of his personal belief. The area which he fails to take into consideration is perhaps more important for the present day. That is the relationship with women. He follows the tradition of his time when he states that a woman should not speak in the church⁹² and implies that a woman is not the glory of God as man is.⁹³ However, even in this he does not maintain that a woman cannot be a significant power in relationship for in Acts⁹⁴ he includes "some of the leading women" when he talks about the conversion of some Greeks to the faith.

⁹⁰Galatians 6:2. ⁹¹I Corinthians 4:6b.

⁹²I Corinthians 14:34. ⁹³I Corinthians 14:5.

⁹⁴Acts 17:4.

Finally, the value system which arises for Paul does so out of the strength of his faith rather than in his relationship to others and the internal relationship of himself to the various facets of his personality. He is still structured considerably to the Law and its meaning. I will grant that it is a modified Law which has a great dependence upon Love and Grace; what is significant is that the values arise out of the Law which is external rather than internal.

There are three areas which are outside the characteristics as espoused by Maslow, but are so closely related as to be significant: orientation in time, development of potential, and manipulative techniques with persons. Paul is almost consistently future oriented. The whole quality of life so far as he is concerned has to do with how it relates to the future, that is to the time when salvation will ultimately be worked out. The famous section of the great love chapter which has to do with giving up childish things is a looking forward to the future.⁹⁵ The question of whether to marry or not marry rests upon the quantity and quality of work that can be accomplished in preparation for the future. Ultimately, the quality of each man's

⁹⁵1 Corinthians 13:11,12.

himself, the whole system which exists for the good

of one of the objects of his life, he is bound to his

responsibility to others and the highest responsibility of

himself to the system of his personality. He is

still responsible individually to the law and the world.

I will repeat that it is a modified law which is a part

of the law of the world and which is a modification of the

law which exists out of the law which is a part of the

law of the world.

There are three laws which are called the laws of the

world as exposed by nature, but are in reality related

to the law of the world, which is the law of the world

potential, and which is the law of the world, and

is almost completely the law of the world, and

of the law of the world as it is exposed by nature.

There is the law of the world, but it is the law of the world

which is the law of the world, and the law of the world

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work will be tested during the last times when the Day of Christ exposes it.⁹⁶ It gives the strong impression that the significance can only rest in the future and the present is of little concern except that it is a vehicle for getting to that point in time.

The second is that of the development of potential. I see a weakness in Paul's position with regard to this. The development of the potential of the person is completely lost in the need to carry the gospel; he himself loses sight of whatever potential he might have developed in himself because he was constantly aware of how he must act for the good of someone else. "Just do as I do: I try to please everyone in all that I do, with no thought of my own good, but for the good of all, so they might be saved."⁹⁷ While this is an admirable motive, it does stand in the way of actualization which might serve a greater purpose in the long run.

Finally, Paul is extremely manipulative in his dealing with people. He is not averse to manipulating them so that he may preach the gospel or that he may work some gain for the cause as he sees it. This is illustrated in two passages. In the story where he is a prisoner because of his preaching and the jail is rocked by an earthquake, he

⁹⁶I Corinthians 3:13. ⁹⁷I Corinthians 10:33.

with all its varied forms, has been known since the day of
 that answer is, "It gives the answer in answer to that
 the attention was only paid to the letter and the
 present is of little account except that it is a world
 the getting in that order is the same.
 The answer is that in the development of potential
 I am a student in that position with regard to that
 The development of the potential of the person is completely
 lost in the need to carry the person; as already I have
 about of the person potential he might have developed in
 himself because he has completely aware of his own self
 the end of answer that. That is the 1st 1 try
 to know everyone in all that I do, with no thought of
 my own good, but the end of all, so that right in
 answer, "The end is in answer to that, it was
 stated in the way of actualization with right answer
 answer answer in the last part.

Finally, that is actually sensitive in his position
 with people, in the answer of sensitivity that is that
 he has found the answer to that he was now join
 too has been in the answer is, "The is interested in the
 answer, in the very word is in a person's demand of
 his providing and the 1st is given by an answer, he

might well have escaped and others as well. But neither Paul or anyone else took advantage of the opportunity. Instead he used the feelings of relief which were fostered in the jailer to gain an opportunity to preach to him and his family in his home.⁹⁸ Similarly he uses his Roman citizenship as an opportunity to gain access to another situation. I call it manipulative for he uses the Roman guard to save him from the crowd and only at the last moment before he is to be beaten does he reveal that he has rights about which the soldiers do not know.⁹⁹ This same citizenship finally gives him access to some of the highest officers of the Roman government of the time, perhaps even to Caesar himself.

The purpose of the paper to this point has been to look closely at actualization theory with a view to evaluating it for use in pastoral counseling. In order to do this, it was necessary to compare the characteristics of the actualizing person against the lives and teachings of the two most prominent individuals in the early life of Christianity, Jesus and St. Paul. It is absolutely clear that the theory is consistent with the life and teachings of Jesus; other than the religious aspects of his teaching, there is little which Jesus taught about

⁹⁸ I Corinthians 16:16-35. ⁹⁹ Act 22:27-29.

behavior which cannot be found in actualization theory. It must be taken for granted that the motivation behind the behavior may be vastly different since it is out of the religious aspects that the motivation arises.

Paul on the other hand is in a quite different position when it comes to actualisation. His whole approach to life, apart from the basic religious belief which he shares with Jesus, has elements of conflict with the theory proper and with the characteristics which it recognizes in persons who are actualizers.

It seems to me that the main difference between the two lays in their anthropological view. Certainly it is different for the two men. A man must know what he believes about man before taking up the task of living. For many the belief is something that is ingrained early in life and is never dealt with as current reality. It seems easy enough to take the negative feelings of parent toward others and assume that those feelings and experiences are valid for both parent and child; that is, to generalize them to a world view. Since large numbers of persons assume that man's "un-goodness" is truth, the only way that it can be challenged is through conscious decision to trust in spite of previous experience.

Jesus would appear to have decided upon the basic

goodness of man as God's creation. Though he recognized the propensity to live in a way which had been represented as contrary to God's ordered way of life, he did not allow the other person's choice to destroy relationship. This is most poignantly stated in the case of the woman who was caught in the act of adultery. When everyone had left them alone because no one could admit to being without sin, Jesus sent her on her way with these words, "Neither do I condemn you; go; and do not sin again."¹⁰⁰ His relationship with her remained in tact and she was left to decide for herself what course of action she would follow and how she would deal with what was "sin." Though his basic trust is not always so pointedly shown, it is inherent in all his contacts with people.

Paul, on the other hand, seems to have a basic distrust for people. There is the tendency to check up on the current position of those with whom he has been close. Out of this relationship he is able to control where their beliefs may go as though he is the final arbiter of belief; he is also able to control the direction of ethical stance as though he is rightfully the judge of such matters. Here again his action is probably closely controlled by his feelings of reliance upon the Law or propriety as he had known it. The matter of control applies,

¹⁰⁰ John 8:11.

[illegible]

not only to those with whom he has contact, but equally and perhaps more stringently to himself. Paul gives the impression of being under very tight reign as though he fears deeply that his feelings will penetrate and he will lose self-control; his whole stability seems to be built upon what others think of him and therefore of his Good News in Christ: "...I make myself everybody's slave...I live like a Jew...I live like a Gentile...among the weak in faith I become weak like one of them...So I become all things to all men, that I may save some of them by any means possible."¹⁰¹ It is no wonder that Paul appears to be under tight reign when he must so control himself and be a different Paul with each new culture and environmental scene. It is also highly questionable whether he could, with any reality, continue to change masks to suit the occasion day after day; and even if it were possible at what level would the real Paul exist or emerge. If he does live such a life, he must be among the most manipulated/manipulative persons of all time; his sense of being was totally given over to living his understanding of the Christ; this is true to the extent that he says, "...it is no longer I who live, but it is Christ who lives in me...."¹⁰²

¹⁰¹1 Corinthians 9:19-22. ¹⁰²Galatians 2:20.

[illegible]

CHAPTER III

Self-Actualization and the Pastoral Counselor

The direction in which the life of Christians and the church has moved has been in that which Paul so ably presented as the model in the Epistles. The new legalism is evident throughout the church. Rules and regulations governing almost every aspect of life can be derived from the church's teaching, often without a clear understanding of how they came about or what their meaning is for the present. The church is other-worldly; there is little to commend the present world and involvement in it; the hope to which it clings is one of a promised life after death. The command to love God and the neighbor as the self has been perverted into a sweet life without discomfort, anger or fear; it fails to take into account that love can, and sometimes must, include all those things. The church which follows Paul is often dead, joyless and lost; it is manipulated to the point that there is no longer real being within it; it has no freedom.

It is with this in mind that the task of the pastoral counselor takes on a new direction. It was from that point of view that the search for a new model of counseling was begun. An acceptable model is found in the actualizing

CHAPTER III

Self-education and the (social) movement

The direction in which the life of individuals and the church has moved has been in fact what I call self-education. The new religion presented as the ideal in the history. The new religion is evident throughout the church. With new regulations covering almost every aspect of life and in various forms the church's teaching often witness a clear understanding of not only the nature of their mission in the present. The church is often-widely; there is little to commend the present world and involvement in it; the hope to which it clings is one of a promised life after death. The command to love and the worship of the self have been perceived into a new life of social discipline, order or fear; it tells to live into account that love and, and sometimes more, towards all those whom. The church which follows and is often best, justice and love; it is motivated by the power that there is no longer fear being within it; it has no master.

It is also true to say that the end of the present economic crisis is a new direction. It was from that point of view that the search for a new world of meaning was begun. In a rapidly moving is found in the individual

Jesus. The model serves a two fold purpose: as a way in which the counselor can seek to grow in his relationships and as a goal toward which the counselee may be directed.

Attacking the problem from a negative point of view, it may be well to examine the presentation of Paul for aspects of his teaching which we may wish to avoid even as the positive is set forth in terms of Jesus. First and perhaps the most important question that one may ask from an analysis of Paul's life and teaching is: What part does solitude, detachment, and the need for privacy play in his life? It is a significant question since the tempo of his life seems to have been quite like the tempo which is stereotyped in the ministry of the clergyman in twentieth century America. It is a tempo which allows for little solitude. And yet, if there is to be significant human relationship there must be the development of an inner resource which arises in solitude and in which the person is comfortable in solitude.

Another area of concern in looking at the analysis of Paul is the nature of his relations with the various congregations which he founded or served. Almost without fail they are deep relations with huge numbers of persons; not only are they deep relationships which developed at a significant period in time, but they are relationships which have continued to live long after the separation has

leaves. The subject serves a two-fold purpose: one is to put in
 mind the necessity of being in the religious
 and as a goal toward which the candidate may be directed.
 including the position from a religious point of view.

It may be well to mention the presentation of the
 reports of his teaching which he may wish to read with
 as the positive is not taken in terms of terms. First and
 perhaps the most important question that one may wish
 an analysis of the life and teaching for that year.

from religious, educational, and the need for religious
 in his life it is a religious question since the
 of his life seems to have been with the religious.

is emphasized in the study of the religious in religious
 century movement. It is a religious question for the
 religious. The year is in the religious movement.

religiously there may be the movement of an
 movement which seems to be with the religious
 in religious in religious.

movement which is looking at the religious
 at the end of the century of the religious and the religious
 organizations which are to be served. Almost without
 fall they are the religious and the religious in religious;
 not only are they religious which is directed at a
 religious period in time, but they are religious.

which have continued to live with the religious and

taken place. It is almost as though he has never said goodbye. It seems like a symbiotic relationship which is ultimately destructive for both sides when a final termination of relationship must come. While it is essential that relationships of some depth be established, it is probably not possible that there are many clergymen who are capable of establishing profoundly deep relationships with many people at the same time; as has been pointed out in Maslow's theory, it takes considerable energy to establish and sustain such relationships and that few people are able to do for any prolonged period of time. What is to be learned from what happened between Paul and his congregations in terms of actualization is that few deeply personal relationships for the counselor are possible and that even when those no longer serve a purpose or are alive, they should be terminated to make room for new, dynamic relationships which continue to add freshness and vitality to life.

The method in which Paul dealt with the Pharisees, at least to the degree that it is possible to relate to it in the chosen scriptures, is clearly lacking in any sense of humor and is open to alienation of the person as well. While anger is realistic in terms of emotion and is not to be suppressed necessarily, it does not serve to enhance personal relations when it is used vitriolically as Paul did with the Council.

taken place. It is almost as though the two were said
 goodbye. It seems like a complete relationship which is
 distinctly festive for the first time with a final final-
 ization of relationship with each other. While it is essential
 that relationship of some degree be established, it is
 equally not possible that there are any elements in
 the nature of relationship previously deep relationship
 with any people of the same kind; we have found out
 in Maria's theory, it takes considerable energy to establish
 and maintain such relationships and that few people are able
 to do for any prolonged period of time. That is to be
 learned from what happens between Paul and his daughter-
 alone in terms of actualization is that the deeply personal
 relationship for the conscious the conscious and that even
 when there no longer serve a purpose in the life, they
 should be terminated in some way for her, dynamic relation-
 ship which continues in the unconscious and actually in life.
 The nature of this relationship with the unconscious,
 at least in the theory that it is possible to relate to
 it in the unconscious is clearly distinct in the
 sense of human and is used as illustration of the person as
 well. This paper is written in terms of human and
 is not to be considered as a statement, it may not serve as
 evidence of the relationship which it is most effectively
 to deal with the unconscious.

The characteristic of resistance to enculturation, seen from the negative position which Paul followed, is another area of growth for the clergyman; it is my feeling that there is already change taking place and there have been substantial steps forward. Paul lived in a highly changeable structure due to his constant state of travel; he came into contact with a great many cultural variations; he yielded to pressure, both internal and external, to follow the codes of the culture in which he found himself. It is not unusual for a clergyman today to find himself in a similar situation. It is not usually a matter of his physical movement from place to place as it is a confrontation from those among his congregation who are extremely mobile. There are whole sets of cultures and subcultures with their own values and behaviors. It is essential that the pastoral counselor, who may serve many parish situations each with its own variety of cultures, to have his own behaviors and values with which he is comfortable and does not feel need to be protected from external influence. Under constant bombardment from cultures and sub-cultures it is the responsibility of the counselor to be uniquely his own man.

Closely related to the above area is another which is one of the most important. It is that of the imperfection

of man. This is one of the most difficult areas with which the counselor must deal in his own life. The stereotype, again, gets in the way. There is a tendency for the people to place the clergyman on a pedestal; it is unfortunate when the clergyman or counselor places himself in that position. The more we are able to accept within ourselves the weaknesses and imperfections that plague our lives, the more we will be able to operate in such a manner as to assist our people to accept their own and ours.

The area of acceptance of self, others and nature is one which needs some discussion from the point of view from which Paul approached it. There is a distinct tendency on the part of Paul to accept a man whose views differ from his own with some kind of mental reservations. It is as though he can accept the person so long as the opportunity to change him is present. But as with other gospel accounts, when the opportunity for change brings no results, he "shakes off the dust of his shoes." I can only take this to mean that he terminates relationship with the person. I see acceptance in another way growing out of this same basic association. Acceptance can mean to me to be able to take the person at face value and to accept the decisions which she or he may make; it is allowing the person to be ultimately responsible and

of men. This is one of the most difficult things with which
the counselor must deal in his own life. The counselor,
again, here is the key. There is a lesson for the
people to learn the difference of a person. It is not
there that the difference of a person. It is not
that position. The more he and wife to occupy with
himself the weakness and imperfection that they
see lives, the more he will be able to provide in such a
manner as to assist the people to develop their own lives.
The view of cooperation of self, others and society is
one which needs some discussion from the point of view
from which they approached it. There is a distinct con-
sistency on the part of two to accept a new social view-
point from his own with some kind of social cooperation.
It is as though he had found the person in front of him
opportunity to change his is present. And we will find
people naturally show the opportunity for change. It is
no accident, he "knew all the way at the time." And
only when we are to find that he was not naturally
with his nature. I am not saying in order to give
one of this new social cooperation. It is not that
for we are able to have the power of the mind and to
accept the position which we are now in. It is
allowing the person to be naturally responsible for

continuing to respect and love him without terminating the relationship.

The other aspect of acceptance is one which needs to be dealt with from this point of view as well. That is the acceptance of the nature of man as a unity. In Galatians Paul presents the Christian "spiritual man" as "good" while human nature is the polar opposite. What needs to be said here is that the unity of man comprises both sides, that God created man good with all the qualities which he has. What man chooses to do with those qualities and even his emotional make-up, may make them seem the opposite of good.

The issue of autonomy is one with which the pastoral counselor must deal, both for himself and for the counselee. His own autonomy was touched in resistance to enculturation. For the counselee there must be strong insistence that each person rely on himself and be responsible to God for himself. Where Paul tended to encourage rather dependent relationships, it is the task of the pastoral counselor to direct men and women back into their own strengths and sufficiencies. This will include the whole issue of making a man responsible for his own rules and their enforcement rather than the imposing of rules upon one from the outside.

conflicting to nature and law and without maintaining the

relationship.

The other aspect of relationship is one which leads to

be held with this point of view as well. That is

the necessity of the nature of as a unity. In

relationship and nature the relation is not as

"good" while human nature is the other aspect. And

might be said that it is the only of man and nature

held alike. And that would be true with all the

qualities which he has. And that would be in this sense

emitted and even his emotional nature, only with some

from the opposite as good.

The issue of nature is one with which the human

counselor must deal. And for himself and for the counselor.

His own nature was formed in relation to another person.

For the counselor there must be a good instance that

each person who is himself and is responsible to God

for himself. And that leads to a new way of

dependent relationships. It is the law of the human

condition to direct and control with their own

power and intelligence. This will include the whole

issue of which a man is responsible for his own life and

their relationship with the law of which they

are free to follow.

Two of the issues which were raised at the end of the analysis of Paul require further discussion at this point. The first, orientation in time, should be looked at from the Pauline stance because it is so often the stance taken within the church. Paul spent a great deal of time living in tomorrow. His entire life style seems to have been one of denial of the present, looking only to the future where the hidden promise lay. The message of Jesus and Paul relating to the symbols of success, necessity, and self-defense are not far apart. But where Jesus was freed from these motivations in order to live the day to the fullest for whatever opportunity it might bring, Paul was living today only for what the future promised; it was his route to the future. It is easy to stumble into that orientation when the future promise is so easily recognized, but the present is also part of what has been promised as eternal life and as such it too is worth the living.

Manipulative techniques are part of the potential of every man; from the moment the child learns that he can get a response from the mother at the sound of a cry, we begin to learn the art of manipulation. It is not always bad to be manipulative. For the most part the value to be placed on manipulation should be arrived at jointly by the person who is manipulated and the manipulator. This

[illegible]

calls for a degree of honesty and implies genuine relationship. Perhaps in the counseling relationship there is room for manipulation based on the contract which is arrived at mutually with certain goals in mind. That kind of manipulation for the good of the counselee may be called both helpful and good. Where the manipulation is carried out to serve the needs of the counselor, it may be called bad.

Turning now we will view actualization from the positive side in terms of the analysis of Jesus' teaching and life. In some instances little will be said since the application of the characteristic to counseling will be self-evident; in others the subject will have been covered adequately having dealt with it from Paul's point of view. In moving through the list of characteristics comments will be made from time to time on the applicability of a particular item for the growth of the counselees. I want to emphasize that this theory may be expected to produce growth and broadening for both counselor and counselee. But it is essential that the counselor begin to move toward actualization himself and to understand the elements in it before he can adequately assist others on the road.

The perception of reality with efficiency is one of the primary tasks of the counselor; without this ability

he is unable to assist the counselee. One of the major tasks of the counselor is to be in contact with his own and the reality of the other. This reality will take into account aspects of all the other characteristics because it is inter-related to each. The significant aspect of the characteristic for the counselor is the fact that in this reality the known and the unknown exist side by side without the need for anxiety or the panicky urge to organize the personality; there is no need for conscious knowledge. In working with the counselee often there is no access to conscious knowledge and it is essential that the counselor be able to exist in this state without anxiety or panic. This is one of the areas in which it is essential that the counselee be called upon to grow. The counselee who does not or cannot maintain contact efficiently is suffering from a basic deprivation which is need motivated.

While acceptance from the negative point of view raised some issues, it is well that it be raised here from the positive point of view. Acceptance is also that quality which is equivalent to forgiveness and it was from this point of view that Jesus so often worked. It cannot be totally separated from the view previously presented. It is an accepted fact in most circles that the pastoral counselor must be ready to offer this forgiveness and

as is visible in the last two sentences. One of the major
 parts of the composition is to be in contact with his own
 and the reality of the object. This reality will take care
 of itself at all the other appropriate moments
 it is inter-related to them. The slightest movement of
 the characteristic for the composer is the fact that in
 this reality the known and the unknown exist side by side
 without the need for the artist or the reality to be identical
 the personality; there is no need for conscious knowledge.
 in working with the composer often there is an aspect
 to conscious knowledge and it is essential that the person-
 ize be able to exist in this state without anxiety or
 pain. This is one of the areas in which it is essential
 that the composer be called upon to grow. The composer
 who does not or cannot maintain contact efficiently is
 working from a false position which is not justified.
 This composition from the various points of view is
 more limited. It is not that it is not true from the
 point of view of the artist. Consciousness is also that reality
 which is essential to the person and it is not that
 point of view that is not an other person. It cannot be
 totally separated from the other person's existence. It
 is an essential part of the artist that the person
 composer must be able to work with this person and

the assurance that alienation has either not taken place over an act which has been committed or that the reconciliation has taken place, that worth or value can be restored in the persons own eyes. Here again, we are faced with one of the actualizing behaviors which is essential to the life of the counselee. Without acceptance, especially in this form, there will be a major block to growth for the worthlessness that grows out of guilt will serve that purpose.

Too rigid rules and structuring can hamper any relationship. There is a need for the freedom which is characterized by spontaneity. For the pastoral counselor it is essentially the freedom to deal with any material as it is presented without embarrassment or inhibition; it is the ability to plan for sessions and to be able to set aside those plans when the occasion demands; it is the ability to offer warmth or criticism or anger as the opportunity demands.

The quality of detachment and the need for privacy is one which the pastoral counselor will probably have to cultivate within himself. Since most will have come out of the milieu of the parish, they will be used to strenuous schedules often running from one appointment to another. Failure to take advantage of periods of privacy will take its toll; it will be destructive to the counselor and will ultimately interfere with his ability to deal with his

the Commission that following the above-mentioned time
after an act which has been committed on that day, the
Commission has taken other, that would be the
response in the persons of the. This would be the
with one of the following persons who is involved
to the life of the community. Without exception, especially
in this case, there will be a major effect on the
the Commission that there will be a major effect on the

Two things are necessary for the freedom which is essential to the development of the individual. First, the individual must be free to choose his own path of development. Second, the individual must be free to choose his own associates. The first of these is the freedom of the individual to choose his own path of development. The second is the freedom of the individual to choose his own associates. The first of these is the freedom of the individual to choose his own path of development. The second is the freedom of the individual to choose his own associates.

counselors. The lesson from Jesus should not be taken lightly. Not only did he worship corporately with his disciples, but he regularly took time away when he went to pray. The time of detachment was one of growth and readying for a new period of intense relationship with his followers. So must it be for the counselor, but it may take effort to learn to detach himself.

Autonomy is certainly a factor for the pastoral counselor, but it should not be interpreted to mean that he is totally autonomous. He is first not autonomous from God; the very name implies that the relationship is a binding one, but one which has, hopefully, been taken entirely voluntarily. Secondly, his autonomy from the rules of men must, at the least, take into consideration what he is committed to a specific church whether local or on a larger level.

Perhaps one of the characteristics which might most reasonably be sought by the pastoral counselor is that of continued fresh appreciation. For it is out of a fresh appreciation of persons and their problems that there is a possibility for growth and renewal. The ability to see a troubled marriage with all of its facets, good and bad, must be a repeatable and yet unique experience; to see any one of the countless problems of human beings must be to see the problem in light of a unique human being. The thing

which is so striking about this quality in terms of counseling is developing the ability to see the beauty which may be hidden among a vast array of ugliness.

The Gemeinschaftsgefühl or deep feelings of identification, sympathy and affection with and for human beings is hopefully a prerequisite for the pastoral counselor; something that he need not cultivate. What he will have to cultivate in this regard is his own unique feeling response to the pain, alienation, joy, etc., which humanity suffers; it is only as he is able to come in touch with these things in himself that he is able to help the counselee work through his own problems in that area.

The characteristics which Maslow terms democratic character structure needs little comment. This type of relationship was at the heart of Jesus' ministry. The one comment that can be made is that the counseling relationship is not one of superior to inferior; it can and should be a learning experience at living in which both persons take something out of the relationship, one receiving more than the other but nevertheless receiving.

Jesus' sense of humor in the actualized sense has much to say to us as counselors who work in the context of the church. It can serve the same effect as it did with Jesus: to deflate those who need deflating, but in a way that is

which is to explain how this quality is seen or measured
in developing the ability to see the beauty which may be
hidden under a very ugly or hideous.

The fundamental of these feelings of beauty

action, sympathy and affection with the human being

is basically a sympathy for the human condition

something that we need not discuss. And as it goes to

active in this sense in his own unique feeling response

to the pain, affection, joy, etc., which humanly suffers

it is only as he is able to move in touch with these things

in himself that he is able to feel the outside world

through his own feeling in this sense.

The development of this feeling response

characteristically makes this process. This type of

relationship was at the height of human history. The one

document that we have to read the connecting relationship

is not one of sympathy or affection, it is one of love

a feeling experience as lived in which the person has

experienced all of his relationship, one revealing more than

the other but nevertheless revealing.

Love, as it is, is the emotional basis and more

to say to us in connection with the world in the world in the

world, it can give us some effect as it is with love,

to believe that we are not alone, but in a way that is

not destructive. It is well for the counselor to remember that deflation may be a personal need and that a little humor self-directed may be in order. The other need which it may serve is that of teaching the counselee that life is not all seriousness; that there is nothing which forbids any Christian from having a good laugh which is not at the expense of others. This seems to be a growing need which every pastor should be seeking to meet, but may be extremely important in the province of the pastoral counselor who is dealing with persons who take life very seriously and perhaps too rigidly.

The final characteristic is the one which is perhaps hardest to achieve and may even be seen to be almost impossible to attain at a young age; it is the resolution of dichotomies. It is the ability to bring together all the opposites and allow them to exist in harmony, without differentiation from each other. In such a state each pair of opposites may be operant in any given act. It is to seek the balance between the two. To be at once spiritual and natural, selfish and unselfish. Here again there is a lack of anxiety which brings about a calm and openness which makes for broadened relationships. It is an ideal, but a goal to be sought in working with others as the pastoral counselor must.

not destructive, it is only the necessary to transfer
 that relation may be a personal one and that is all
 human self-interest may be in order. The other side this
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 perhaps too rightly.

The thing characteristic is the one which is perhaps
 hardest to achieve and may even be given to us almost
 impossible to attain as a young man; it is the translation
 of philosophy. It is the ability to bring together all
 the opposites and also that is necessary, without
 differentiation from each other. In such a state each will
 be separated and be separate in any given act. It is to
 keep the balance between the two. To be in such a position
 and to move, to be in such a position. To be in such a position
 that at least when things about a man and woman which
 make up the whole of life, it is to be in such a position
 that it is possible in words with others to be helpful.

The question will ultimately be asked: But how does one become an actualizing person? In part the answer is that every person is actualizing to some degree, some are more intensely involved in the process than others. The key word is process. It is a going forward, a growth, a movement of the person; more important it is not a process which reaches an end point. No person ever comes to the point where he is able to say that he is actualized, that he has developed his potential to the fullest.

But the important statement is that there are steps which can be taken. Maslow has identified eight types of behavior which lead toward actualization.¹⁰³ These eight steps may be applied to the counselor or to the counselee; they may be for self-help or for the counselor who has himself begun the journey and respects the results and desires to assist others in moving on that path.

First, it is essential that one begin to re-learn "experiencing full, vividly, selflessly....with total absorption." It means to be able to give up the self-consciousness of the adolescent. At this moment one is self-actualizing because there is a dropping of defenses. The key for this step is in losing the awareness of self for the moment.

¹⁰³ Abraham H. Maslow, The Further Reaches of human Nature, (New York: The Viking Press, 1971), pp. 45-49.

The question will naturally be asked: how far does the person on actualizing himself in fact and theory go? That every person is actualizing to some degree, and that more intensely involved in the process than others. The key word is process. It is a point of view, a process, a movement of the person; more important is it not a process which reaches an end point. In person who comes to the point where he is able to say that he is actualizing, that he has developed his potential to the point.

But the important statement is that there are steps which can be taken. Now we are identified with types of behavior which lead toward actualization.¹⁰³ These steps may be applied to the movement in the individual; they may be the self-idea of the individual; and they may be the journey and response to the results and desires in actual steps in motion on that path.

Next, it is essential that we turn to the actualizing process, which is, actually, self-actualization. It means to be able to give us the self-actualization of the individual. At this point we are self-actualizing because there is a process of self-actualization. The key for this step is in finding the movement of self-actualization for the person.

¹⁰³ Abraham L. Maslow, *The Farther Shores of Human Existence* (New York: The Viking Press, 1954), pp. 12-13.

Second, life is a series of choices; there are progression and regression choices; whenever one is confronted by choice, it is always between the two. Each time one makes the choice for progression there is a move toward actualization. The movement toward defense, toward safety, toward fear is a regression choice and is away from actualization. This is where the idea of the process becomes significant; for each step forward or toward growth is a step toward actualization.

Third, to speak of self - actualization is to imply that there is a self to actualize; that there is something with which to work. The third step is to begin to listen to the barest beginnings of the self. For the most part we function by listening to the external voices which we have introjected in the act of maturing; in the act of actualizing we must come to take responsibility for our self and listen to the voice which speaks out of it. There is risk involved in this because it means that one must learn to speak out of himself and not out of what he thinks someone else expects him to say or something he has heard; he must learn to listen from his voice and that is not easy.

Fourth, "when in doubt, be honest." This step has to do with the taking of personal responsibility. Honesty is something which is assumed in most circles, but we play games with it frequently. To listen to that inner voice

Second, this is a matter of expediency, there are two

questions and suggestions involved, whether one is satisfied

or not, it is always between the two. Now then we

shall see what the situation is in this regard.

First, the question of expediency, there are two

questions, first is a question of expediency, second is a

question of expediency, this is the first of the two questions

involved, for each question is always between the two

questions, expediency.

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and speak out of it is to take responsibility.

Fifth, the person who listens to his inner, impulse voice must be prepared to be different, unpopular, non-conformist. Only as he dares to be himself in those areas where he may be unpopular can he be truly self-actualizing.

Sixth, it means taking the steps to actualize one's potentialities at any time. It requires a constant use of intelligence in order to discover what one's potentialities are, but it also means taking the steps to develop those potentialities. It is movement toward being the best one has the capacity to be.

Seventh, setting up the conditions so that it is possible for peak experiences to take place. One of the things that is required in setting up the conditions under which these moments of ecstasy or transient actualization can become real is the destruction of false notions; it may also be to know what one is not good at or learning what one's potentialities are not.

Eighth, it means the exposure of psychopathology; and once that pathology is identified, having the courage to give it up. There is no question that this step is a painful one because it means that the painful things that have been defended against must come into consciousness but the pain is removal of repression which is not an adequate way of solving problems anyway.

Maslow's actualization theory has a great deal to offer pastoral counseling. It is a balance for the more "spiritual" approach. It is undoubtedly consistent with the teachings of Jesus, so much so that I cannot help but wonder if the basic characteristics to some degree did not grow out of a knowledge of the life of Jesus; Maslow indirectly denies this, however, in his introduction to the methodology used. It is an opportunity for the pastoral counselor to see his own humanity more fully and to appreciate the full humanity of each counselee; this after all is what the Christian faith is all about. It was precisely for humanity that Jesus was the Incarnate Son of God. For the counselor to utilize this theory, then, is to enter into a teaching relationship with the counselee in which the latter commits himself fully to his own humanity and begins to work it out; simultaneously the counselor is continuing his own process toward possession of his full humanity. It benefits both and they become fellow travelers on the road which is in full conformity with their faith.

On the other hand, it is not true that the
only way to achieve a better understanding of the
world is by studying the natural sciences. It is
also true that the natural sciences are not the
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